

JUNE 26, 1943

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

JUNE 26, 1943

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WHO'S WHO

"WHAT happened at Hot Springs?" has been asked so widely and so vehemently that AMERICA feels privileged to present this comprehensive account of the work of that historic meeting, by W. J. HINTON, in charge of public relations for the British Delegation. Mr. Hinton has had wide experience of food problems around the world. He was for seventeen years Professor of Political Economy at the University of Hong Kong, became Director of Studies for the Institute of Bankers on his return from the Far East, and is the author of *Notes for Your Guidance*, used by R.A.F. flyers training in the U. S. . . . HENRY SOMERVILLE is moved by the growing shift of the famous Harvard and Oxford accents from the Social Register into the social field, to contribute an account of the beginnings and growth of the Catholic Labor College at Oxford. Mr. Somerville is Editor of the *Catholic Register*, TORONTO. . . . KATHERINE BRÉGY, on one of her now rare visits to AMERICA's pages, describes the Library of Congress, streamlined for war, but marching toward inter-American collaboration with energy and sense. Miss Brégy, well known poet and lecturer, lives in Philadelphia. . . . SANDO BOLOGNA supplemented his Waterbury, Conn., acquaintance with the Italian people by two months' travel in Italy, one of which was spent in Sicily. Mr. Bologna has been a reporter on the *Waterbury Republican* and the *Waterbury American* for eight years. . . . THOMAS J. M. BURKE is studying philosophy and literature at Weston College, Weston, Mass. Articles by him have appeared in *Orate Fratres*, the *Catholic Educational Review*, and others. He discusses the freshness of vision that lies in poetry. . . . HAROLD C. GARDINER hints at an interesting parallel between the Catholic library and the English eighteenth-century coffee-houses as centers of intellectual activity.

COMMENT ON THE WEEK

Labor Recognized. With the appointment of Clinton S. Golden and Joseph Keenan, on June 15, as vice-chairmen of the War Production Board, labor won its long battle for a policy-making voice in the production program. According to Donald M. Nelson, WPB chairman, Mr. Golden will head a committee in charge of manpower problems and will act in addition as a liaison agent between WPB and the War Manpower Commission. With this plan Chairman Paul V. McNutt of WMC immediately cooperated by designating Mr. Golden a vice president of that body also. This makes the former assistant to President Philip Murray of the United Steel Workers, CIO, one of the key men in the manpower set-up. Mr. Keenan, formerly Secretary of the Chicago Federation of Labor, assumes control over the major functions of WPB's Labor Production Division. He will devote his energies to securing maximum worker productivity and to the general problems of industrial relations. In this latter activity, the important work of stimulating the establishment of labor-management committees will be one of his duties. Scarcely less encouraging than the appointments themselves is the news that the rival labor organizations concurred harmoniously in Mr. Nelson's selections. It was their inability to agree on a nominee a year ago, when Mr. Nelson created a labor-production division in WPB, that kept them up till now from adequate participation in this key agency. This growing sense of responsibility for the welfare of organized labor as distinct from the good of the rival organizations is a hopeful sign of still better things to come.

Inflation Wins. Although consumers and proponents of strict price control lost the fight for grade-labeling of this year's pack of canned goods, their defeat reflects small credit on the canning and grocery interests, the Hearst press and the anti-Administration forces in Congress who engineered it. The chief argument of this pro-inflation coalition—that grade-labeling is a sinister technique for the socialization of our economy—is a deplorable example of the kind of demagogism so influential at the moment in certain Washington circles. There is, of course, nothing new or Communistic about grade-labeling. It has always existed in our capitalistic food industry where canners, for the information of wholesalers, habitually designate their products Fancy, Choice, Extra-Standard or Standard. The objection of the anti-OPA crowd is not to grade-labeling itself, but to printing the grade on the label where the consumer can easily see it. But even printing the label on the can is not new. Most of the chain stores do it now, and so do a number of canners. As a matter of fact, many of the canners who teamed up to defeat the OPA proposal are today actually labeling that part of their pack

destined for sale in Canada, where, as a part of the price-control program, grade-labeling is required. The whole fight has been a revelation of the power of organized business to ride roughshod over the interests of consumers and the needs of the commonweal. The sad conclusion is that we are yet a long way from effective price control.

Children and Sacrifice. Nasty people and ideologies ought not make us throw up our hands cynically over the depravity of the race. The Nazis are horrid, the Fascists revolting, the Communists most disagreeable, but human nature has, thank God, still some lovable qualities. Take heart, then, when you read that 660,000 elderly people in these United States who are eligible for retirement benefits have refused to take them, and are still putting their aging shoulders to the war wheel. Take heart when you read that the four little boys, whose mother is in a sanatorium and father in the Army, have been offered the shelter of some 290 foster homes. Despite planned parenthooders and lazy-bones who would live off the Government, love of children and the urge to make sacrifice still have a place in the human heart. When all Americans have learned to put the two impulses together, and show sacrifice by having children, we shall be a stronger and nobler nation.

Postwar Housing Bill. One of the reasons for taking an optimistic view of the period after the war is the mounting interest in plans to improve the housing of our low-income families. From whatever viewpoint it is considered—religious, social, economic—the problem of housing is fundamental to a just postwar order; and while its solution will not alone guarantee a better world of the future, it can help enormously toward that end. A bill, introduced recently in the Senate by Senator Robert F. Wagner, of New York, marks an interesting attempt to marshal the financial power of the Federal Government back of a housing program in such a way as not to jeopardize either local initiative or private investment. According to the terms of the bill, Congress would appropriate \$1,000,000,000 a year for ten years to be loaned to cities desiring to remove slums and promote the cause of better homes. With the money thus acquired, the cities would purchase land to be redeveloped, and lease or sell the sites to private builders who would carry out their projects within the bounds of wider plans approved by civic authorities. The scheme is intended to be self-liquidating, since proceeds from sales and rentals are to be used to pay back the Federal loans. The sponsors of this measure estimate that for every dollar appropriated by the Government, five dollars would be invested by private interests. This would mean an expenditure of

\$60,000,000,000 within a ten-year period following the end of the war, and would create thousands of jobs and stimulate many associated industries. Further study may reveal flaws in this plan, but at first sight it has much to commend it. It seems to combine in a workable way the financial power of the Federal Government with local authority and private capital—to the benefit of the masses in our great cities.

Lend-Lease to Russia. Mr. Stettinius announced that our Government has handed to the Russian Government a new protocol designed to increase shipments of munitions, food and other war materials. In fulfillment of the twelve-month protocol expiring June 30, we had shipped by March 31 less than half the supplies originally intended. Lack of ships, prolonged supply lines, and lack of port and transit facilities at the end of the Atlantic and Pacific routes have cramped the volume of aid we have been able to deliver. Great quantities of completed weapons have nevertheless been shipped. Raw materials (750,000 tons of steel, 145,000 tons of copper, brass, nickel and other metals, 60,000 tons of aluminum, 32,000 tons of zinc) have also been sent, as well as 1,077,000 tons of food. This aid helps to defeat Hitler. If it succeeds in that, and in winning Russia to the side of international cooperation in framing the peace, the President's Lend-Lease strategy will have accomplished its purpose.

Spanish Obligations. More truth than poetry resides in the financial page of our newspapers. A reading public likes its feature stories rewritten for front-page interest. Not so the pragmatic person who invests his dollars, banks his wages and looks to profitable bargains with a cautious eye on his assets of tomorrow. And yet this page often carries the news behind the news. On June 15 the financial pages of the dailies printed this cold headline: "Spain Plans to Pay Frozen United States Claims." For tabloid readers the statement would not stir the imagination nor help to while away an hour of the long evening. Analysis, however, saw there a valuable picture of the inside of Spain. That country has finally amassed sufficient surplus funds to cancel credits of \$12,000,000. Our imports have given Spain a favorable balance of \$60,000,000 against our exports. She is, moreover, sufficiently well-founded in political stability and economic productivity to begin the liquidation of debts outstanding since 1936. Many of our business people had written off their expectations during the Civil War. Their hope is now revived, as is our national desire for good relations with Spain.

Transportation and Food. Four times as many troops have been moved by railroad in this country by the Army as were moved in the same period in the last war. Twice as much cargo as was shipped in the last war has been handled. These facts were revealed by Major General Charles P. Gross, Chief of the Army Transportation Corps. Mechanized warfare requires tremendous transportation facilities. More than half again as great a volume of all

supplies is necessary to sustain and keep the modern fighting man in readiness for action, according to this authority. To this burden must be added the commitments of munitions and food of Lend-Lease, under which the United States has become the "arsenal of democracy." These fundamental changes, compared with the last war, explain in considerable part the complications in our domestic food supply. When Mr. Hoover declares that in the last war we shipped more food to our Allies monthly than in this war, is he also allowing for the new process of dehydration? Dehydration reduces the volume of shipments, thus easing the shipping problem, but it does not ease the problem of transporting food from farms to processing plants. The fact that food is already spoiling in transit proves that, even if we had more food on farms, we would still have shortages in cities. And what about manpower on farms?

British Labor. Americans at one time or other have looked on the British Labor Party as a rather radical organization. Today, if we were polled, it is likely that we would call them just the reverse, for in their annual convention they gave an overwhelming vote of support to their national administration. By a count of 2,243,000 against 374,000, they affirmed their determination to stand by the policy of the regime in war production. At the same ballot they renewed the decision to preserve the electoral truce, preferring national unity in war to division even on such basic matters as the social-security program now in prospect. Labor in Great Britain is, beyond everything else, British. They have dabbled with international affiliations, and sometimes sought our consort with them in a tie-up with the so-called Soviet labor unions. They have, in peace times, advocated political programs seemingly all out of gear with imperial interests. When, however, their country's existence is in the balance, they act as patriotic citizens. The loyalty of their vote of confidence gives to their Allies a strong assurance of loyalty and strength in the present struggle. This assurance was reinforced by their refusal on June 16 to affiliate with the British Communist Party. "I cannot see any need for their separate existence," said the Home Secretary, Herbert Morrison, suggesting the CP wind up its affairs.

Those Sinarquistas. We find it difficult to be concerned over the *Nation's* recent article, "Mexico's 'Social Justice' Party." The authoress, Betty Kirk, puts on an appearance of calm objectivity, in her seemingly factual discussion of the Sinarquistas and their Christian Social Program. Really, she says little of their program, and she mentions its Christian nature only to rouse resentments. She links up all who have written in explanation of the Mexican social party as a group of apologists for what she severely condemns. She sees in that party only a fifth-column agency in Mexico, and an enemy of the United States. Her writing echoes the Mexican Party Line. In her facts she errs frequently. Contrary to her "proofs," of the five founders of Sinarquismo, only one came from a family

of competence; during the regime of Cárdenas, Mexico did not enjoy religious freedom; Sinarquistas support the Mexican war effort; Sinarquistas seriously oppose all violence; Sinarquistas have no political program, organization, candidates, ambitions. We hope that in a later article she will discuss their agrarian program and accomplishments, their effort to support honesty and decency in public and private life, their hatred of totalitarian government, their loyalty to their country.

Geopolitics Revised. Sir Halford Mackinder bears a charmed name among the students of this present war. He is the one whom the Nazi planners honor for giving them the key to the general battle scheme of world conquest. Take the Heart Land of the Black and Caspian Sea region; dominate the World Island of Eurasia; rule the world! Such was their aim, so methodically outlined by the Munich Institute of Geopolitical Warfare. Like the Japanese, they had learned "Western" ideas. Like them, too, the Teutonic leadership saw no future but victory, no counter to their air and blitz supremacy. Sir Halford, wearing his slippers calmly in the easy-chair of advanced age, now offers them, and us, a further concept. There is an "Atlantic World," wherein good order and sound control can ensure the nations against the designs of Potsdam. Perhaps the knighted peer of geographers turned his gaze toward the wake of Columbus and the founding of the New World. Perhaps he read the brilliant paper of George W. Brown in the *Canadian Historical Review* (XXIII, 2, June, 1942), on the emergent world order. (Mr. Brown expressed a Canadian view of the meaning of America.) At least he has echoed the doubts of Hitler as to the Germanic *Weltanschauung*. His words bear watching.

Man-Size Job. That is what the Navy offers you if you become a WAVE. It looks like poor psychology, however, in these days of equality of the sexes, to present a man-size job as something to be aspired after by women. The logical feminist would insist that the Navy promise woman-size jobs to its prospective sailors. The fact is that in our mechanized age a vast amount of work can be done indifferently either by men or women. There was a time—and not so long ago in many parts of the country—when the "equality" problem simply did not arise. Women were as necessary to the community as men. Man-size jobs were really man-size: hunting, clearing forest, ploughing without tractors, occasionally holding off the Indians. The woman was queen and mistress of the house. She baked, brewed, spun, wove, made clothes; she was past mistress in many crafts. But the kitchenette and the can-opener, the mail-order catalogue and the chain store, have made her hand forget its ancient cunning. Men's jobs come in smaller sizes, too; men's skills are more easily learned by women than women's by men; hence the drift was towards the man (medium)-size job. But the war has given our men a really man-size job; and the rationing programs at home may once more popularize woman-size jobs.

UNDERSCORINGS

WITH Archbishop Cicognani, Apostolic Delegate, as Consecrator, Bishop Gunnarsson, Titular of Holar and Vicar Apostolic of Iceland, will be consecrated in St. Patrick's Church, Washington, on July 7. Co-Consecrators will be Bishops McNamara, Auxiliary of Baltimore and Washington, and Bishop Ireton, Coadjutor of Richmond. Bishop O'Hara, Military Delegate, will preach. Bishop Gunnarsson is the first native Iclander to become Bishop since Jon Arason, who was martyred in 1550.

► Flagrantly opposed to Christianity is the concept of life which the invader has tried to force on the people of Holland. That is the statement of the Catholic Bishops who, in a joint Pastoral, read on May 12, rejoice at the stout resistance which their people are offering.

► The Bishops of Besançon, Verdun, Saint-Dié and Nancy, in a collective Pastoral dated March 7, condemn the brutality which accompanies the mass exile of Frenchmen sent to work in Germany. The same plaint runs through a letter issuing from a plenary council of the French Archbishops in April.

► Vital to the Russian apostolate is the publication by the Sacred Congregation for the Oriental Church of the *Liturgicon*, the Missal for Russian Catholics of the Byzantine Rite. It is written in Staroslav, mother tongue of the Slavic peoples: the Russians, Bulgarians, Ukrainians, Poles, Yugoslavs. Up to this point, by permission of the Holy See, these Catholics used the Orthodox liturgies.

► One little known but significant battalion of the Church Militant is the Catholic Parents and Electors Association of England. Its purpose is to publicize Catholic grievances, to present organized opposition to any attack on Catholic schools, to contact members of Parliament and, in general, to foster enlightened public opinion on Catholicism.

► Under official escort, a group of religious leaders made an intensive tour, June 3 and 4, of the WAAC training centers at Fort Des Moines and Fort Oglethorpe. Their findings are reassuring. The WAAC course is thoughtfully planned; their housing, health and recreational facilities fine; ample provision is made for their spiritual well-being. Their morale and calibre are alike high.

► Ascension Thursday witnessed the blessing and opening of new buildings at the University of Montreal. The new structures cost about \$12,000,000, and took twenty-three years for completion. The University has made notable contributions to education on this continent. The Grand Seminary, to mention only one faculty, has graduated 7,800 priests, one-third of them Americans, and almost 100 Bishops, nearly 30 of them from the U. S.

► A recent issue of *Osservatore Romano* announces two changes in the Hierarchy of the Western Hemisphere. Bishop Cifuentes of Antofagasta, Chile, has been named Archbishop of La Serena, and Father John R. McDonald, Chancellor of Antigonish, Bishop of Peterborough, Canada.

► Father Vincent McNabb, noted English Dominican, died in London, June 17. He was 75 years of age and had been 52 years a priest.

THE NATION AT WAR

THE week ending June 15 brought the fall of the three Italian islands of Pantelleria, Lampedusa and Linosa. The significance of these places may have been exaggerated in view of the admiration of the efficient way in which they were taken. The Italian explanation that the main island of Pantelleria fell for lack of water needs verification.

Troops who have been beaten seldom admit losing a fair fight. The tendency is to explain defeats through alleged overwhelming superiority; or by lack of ammunition, which the Germans claim was the reason for their failure in Tunisia; by some other reason, as in this case. What happened was that the Axis did not have the sea power to interfere with the Allied blockade nor the air forces to prevent an exceptionally long and severe bombing.

These islands are not stepping-stones to Sicily. Their small size and lack of ports make them unsuitable as bases. They have small air fields, which interfered with maritime traffic through the Mediterranean. In Allied hands they will protect this traffic, which is quite large and important.

Due to the air attacks on the small islands, there has been a let-up on raids over Sicily and Sardinia. Resumption of raids is now taking place. These islands have an area of nearly 10,000 square miles each, as against 35 square miles for Pantelleria. So there is no basis for comparison to determine the length of time it will take to capture these large islands. This will be a different kind of job.

President Roosevelt has appealed to the Italians to overthrow their Fascist government and surrender. Similar appeals have been made before, starting with the speech of Prime Minister Churchill on December 23, 1940, when he accused Mussolini of being solely responsible for Italy's entrance into the war. In two and a half years' efforts in this line, no sign has appeared that the mass of Italian people want to give up their Fascist government. Appeals are now being supplemented by bombings, which may have more weight than arguments.

Reports of the British and Germans as to the number of planes lost by them respectively in bombing Germany and England agree closely. No such agreement exists on the Russian front. Here, each side claims to have inflicted heavy loss on its opponent, without having suffered serious loss itself. The Russians are raiding extensively against railroads, and the Germans against industrial and armament plants.

Allied air raids over Germany are increasing in strength, and causing extensive damage. The German defense has improved, and our own plane losses have been substantial. Some accounts report that the Ruhr has been so badly bombed that it is no longer used for industrial purposes. This is likely to be true. It is not known whether the manufactures formerly made in this center of activity have been shifted elsewhere or have just disappeared.

Seventy-seven Japanese planes have recently been shot down in the Pacific. We are doing a lot of bombing in the south Pacific, and mopping Attu Island.

COL. CONRAD H. LANZA

WASHINGTON FRONT

THE appointment of Msgr. Francis J. Haas as chairman of the Fair Employment Practice Committee and the reorganization of that Presidential agency was not a political move, as some have hinted, but represents a deep concern in Administration circles. It is no secret, of course, that the FEPC was set up to secure the Negro a square deal in the war effort of the Government and that it was the result of some rather disedifying instances of discrimination, at least outside Washington.

It may come as a shocking revelation, but this observer knows of at least one instance, in a Government bureau not in Washington, where a Negro, a graduate of a great university, was offered a job by the head of the bureau and was rejected by the personnel manager, on purely racial grounds. It will also be surprising to know that the old FEPC did not have any real power to enforce racial equality of rights of employment even in Government agencies. In the new set-up, the FEPC can appeal to the President directly in a case of racial discrimination in a Government agency, and has the right to enforce inclusion of a clause of non-discrimination in any contract made by the Government with any company on war work.

I do not think that the Government's racial discriminations are the most serious ones, bad as they seem. Reports which I receive from Detroit, which is our No. 1 war-production center, indicate that there exists there a savage resistance among the white workers against the employment of Negro workers in the former auto companies, now mostly engaged in the making of airplanes and their adjuncts. In that area, I have it on responsible authority, most of the "stoppages" (labor jargon for strikes) have been due to racial antagonism of whites against Negroes.

This means, of course, that the operations of the FEPC will be concerned at least as much with the North as with the South. Here in Washington, of course, which is a Southern city, as far as workers are concerned, we have a nasty situation where the white workers of the traction company have threatened to go out if Negroes are employed on the buses and trolleys. And the railway employees on Southern railroads have made similar threats. And there are no end of folk who will tell you that the Negroes are going "too far," which always means, on investigation, that they want their ordinary rights.

The point about FEPC, hopeless as its future may seem to some, is that it stands for a fundamental principle; which is that the American Negro is a citizen of the United States like any other citizen, and as such is entitled to any right enjoyed by any other citizen. This is what gives the U. S. Government the duty to intervene in his behalf. But this observer takes the liberty to doubt if any Government activity will bring justice in this sector of our American life. It seems to me to be fundamentally a religious question. Only a conviction of fundamental justice will solve the problem.

WILFRID PARSONS

PENTECOSTAL PROPHECY: PIUS SPEAKS TO HIS PEOPLE

JOHN LaFARGE

PENTECOST is a day of message and prophecy. On the first Whitsunday, the Apostle Peter spoke to the men of his own people, and announced to them the tremendous words: "For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call." (Acts, ii, 39) On this last Whitsunday, in 1943, the successor of Saint Peter spoke also to the men of his own people, told them, too, of the promises God has in store for them; and his message was immediately carried to "all that are far off"—not to the Gentiles as distinct from the Jews, but to all men of like condition wherever they might be.

The Pope's Pentecost address to the Italian workers, on June 13 of this year, has stirred the imagination of the public in this country. It was delivered under dramatic circumstances. Italy's island fringes have already been invaded and occupied by the forces of the United Nations; Italy's mainland is being relentlessly bombed. The Mussolini Government stands with its back to the wall, and the wall itself is marked with the sign of the swastika, as were the walls of the buildings in Rome after Hitler's visit in 1938. Frantic attempts are being made by the Fascisti to rally the Italian people to a final, desperate stand. Radio, posters, press, everything that can plead or threaten is brought into play.

In the midst of this turmoil, workers spontaneously pilgrimage to Rome from every part of Italy, from every branch of Italian industry and agriculture. At first estimate 10,000 are expected; 25,000 actually appear, and from the smaller Vatican courtyard of San Damaso they are ushered into the larger space of the Belvedere. The turbulent world of Fascismo-at-war is completely closed off from them. They are in silence, seclusion and peace. In the privacy of those age-old buildings, the newest in the unbroken line of 262 Pontiffs talks to them quietly, firmly, cheerfully, about their personal problems: their rights and duties, their daily work, the principles of their professional organization. He talks their own mother tongue, speaks as one Italian to another. Yet he speaks a universal language, using arguments and concepts that are as close to the worker of Sweden or Shanghai or Montevideo or Youngstown as to the factory hand in Bologna or Turin.

The Pope makes no mention of the invaders or of the country's defense. He sounds no appeal or even a hint to go all-out for war production. Not a

word is said of the Duce with his omnipresent slogan: "Believe, obey, fight!" There is not the remotest echo of Virginio Gayda; nothing about the plutocrats, or Churchill, or the anti-Bolshevist front.

While some of the sentences, with their chancery-style length, are apt to baffle our short-winded American minds, there is nothing involved or long-winded in the idea the Pope is conveying. With sure, clear strokes he paints a twofold picture: first, the type of social reform which alone guarantees a workingman's inalienable rights; second, the counterfelt that is daily dinned by official propaganda into the Italian workman's ears.

He then refutes an odious calumny which is being diligently propagated by the same agencies that are advertising the "national revolution."

He concludes by an intensely practical reminder of the worker's personal moral responsibility.

Each of these four main aspects of the Pope's address deserves a special consideration.

SOCIAL REFORM

1. The Pope's outline of genuine social reform summarizes basic teachings of the various social Encyclicals, including his own, from Leo XIII on. Ordinary people, Italians and others, are very much more familiar with these ideas than was the case a generation or even a decade ago; and Pope Pius XII himself has undoubtedly given a great deal of thought to clarifying and popularizing them. He insists that we clarify our own ideas; particularly about the "labor question, because of the complexity and variety of the problems it entails and the vast number of people it involves."

It is a question of peculiar delicacy, the nerve center, one might call it, of the social body; but it is also at times a shifting and treacherous ground open to easy illusions.

Hence one must keep always in mind "the doctrine of justice, equity, charity, mutual understanding and adjustment inculcated by the law of God and the voice of the Church."

He repeats, accordingly, some "fundamental prerequisites" of social concord:

- an adequate family wage—
- housing "worthy of human persons"—
- educational opportunity—
- social security.

The plan for social reform that he proposes is a "progressive and prudent evolution, full of courage

and in conformity with nature, enlightened and guided by Christian laws of justice and equity." Some of its provisions are as follows:

Private property. Not to be abolished, but to be extended or widely distributed, as a safeguard against social demoralization.

Private capital. Not to "dissipate it," but to "promote its regulation under careful control" for the genuine welfare of the whole people.

Industry. To enjoy no exclusive preference, but to cooperate with labor and agriculture.

Profit. "Not to aim in the use of technical progress solely at the maximum profit"—laissez-faire capitalism—but to use such technical progress for the benefit of the worker: his housing, family, conditions of labor, etc.

State. To promote the common good, through "social institutions, such as insurance and social-security societies," which will complete what the workers can manage to do for themselves.

In general, a "true national society incorporates social justice and demands a just and fitting sharing by all in the goods of the country." No one group can withdraw itself from the sacrifices which should be shared equally by all.

THE AXIS DECEPTION

2. Contrasting with this picture is that of the "false prophets of social prosperity." They are the people to whose loud, official propaganda the workers of Italy are continually and universally exposed. They are opposed, as totalitarians, to mutual agreements between capital and labor, employers and employed.

Such friends of the people you have already heard in the public streets, in clubs, in congresses. You recognize their promises on handbills. You hear them in their songs and anthems.

They are vociferously proclaiming "a revolution which shall overturn social order and assume a national character."

They are an "empty word and a mere show." They tie the working man "to the force of State capitalism," and transform "the workers into a gigantic labor machine." Their system "classifies, regulates and presses all into a fearful war instrument which demands not only blood and health but also the goods and prosperity of the people."

These "guiding spirits" take credit to themselves for some "advantage of improvement secured in the field of labor," but they make use of it "for noisy, boastful propaganda." What pretense of security they offer is no compensation for the injury they inflict upon "the rights of the human person, freedom in the ruling of the family, in the exercise of one's profession, in the conditions of citizenship, and especially in the practice of religion and even in the realm of conscience."

The Pope, in short, pronounced before those 25,000 Italian workmen a scathing indictment of Hitler-controlled Fascism and the deception, robbery and cruelty it was practising upon the Italian people, in the interests of a "gigantic" war machine. The Pontiff's plain speaking echoed the language of the Netherlands and French prelates who have protested vehemently against the Axis con-

scription of labor, and of the German prelates who have denounced the Nazi invasion of the home, the family, and the rights of the individual conscience.

THE NATIONAL REVOLUTION

3. Was the Pope referring only to the existing abuses, or had he also in mind matters which were to come? Pius XII is a man of long experience, who has learned his lessons not from books alone, but from contact with persons and movements all over the world. While Italy remains in a position of alert preparedness, the complete Nazification of her regime goes on steadily apace. But if and when Italy is finally invaded, a period of chaos threatens before the United Nations can take hold and provide a temporary government. During that interim Fascism and its Nazi master-regime will have toppled, but the favorite Axis idea, national revolution, will not have perished, for the nationalist spirit has been fanned to fever heat. The revolutionaries who would try to ride on the crest of that chaos need not wave international banners; the Comintern will have scant attraction for a people who have spent their lifeblood in trying to save their nation from shipwreck. But the totalitarian view of man and society can don with equal ease a black, a red, a brown or a green shirt; can appeal to the national quite as readily as to the international society.

IN THE FACE OF DETRACTORS

4. The same elements which have been bamboozling the working man with their "noisy and boastful propaganda" have hatefully insulted the Pope with their rumors that the Pope does not want peace. The Axis radio has shocked the world by its incredible calumny, that the Papal policy brought on the war. It is a reappearance of old Prussian anti-Catholic and anti-Papal legends, which can readily gain credence in places where the *Männer um den Papst* are traditionally represented as fomenters of international conspiracy.

In the face of these detractors, the Pope repeats his calm, reasoned and lucid message. He shows how Christian workingmen can exert their moral influence for purity and decency even in the most sordid surroundings, and he shows a keen solicitude for the young and innocent. For supreme inspiration, he appeals to the glorious example of "Christ the carpenter in the workshop of Nazareth"; and tells them Christ the Worker is with them under the sun in the fields, in the darkness of the mines, amid the heat of the furnace and the cold of the ice factories, wherever the word of Him who commands may call.

As a natural leader of the Italian people in time of crisis, as a Good Shepherd who knows his own and is known by them, the Pope pleads with the workers to hold firm to reason and keep during that critical interim from a ruinous action that would irreparably destroy all hope of regaining the liberties the Axis has taken from them. If the workers of the world will look to his penetrating and practical teachings for anchorage in the postwar chaos, "steadfast in faith, in hope, in the love of God," they will bury the Axis dragon never to rise again.

THE NATIONS ARE UNITED TO STUDY THE WORLD'S FOOD

W. J. HINTON

FORTY-FOUR in all, the United Nations met in conference at Hot Springs in May. They issued a Declaration, made some sixty-three recommendations, three resolutions of appreciation, and ten resolutions asking for the creation of, and defining the functions of, a continuing authority—the Interim Commission. That Commission has been set up by the President and now exists, representative of all the United Nations.

The Conference has come to be acclaimed as a success. What did it accomplish, and what is the significance of that accomplishment?

Let us not overestimate at the start. This was no conference of plenipotentiaries able to bind their Governments. It was a meeting of experts able only to recommend and resolve and ask. The United Nations Food Conference set out to consider the world's problems of food and agriculture in their more technical aspects, with a view to reaching agreement over as large a range of problems as possible, and the Declaration is the most general statement of their agreement. It records their belief that "the goal of freedom from want of food suitable and adequate for the health of all peoples can be achieved" once the war has been won, and freedom from fear achieved. Recommendations XXIII (1 and 2), on "International Security," affirm "the principle of mutual responsibility and coordinated action to establish such conditions of international security as will make possible an expanding and balanced world economy."

These two conceptions, one political and the other economic, one of international security and the other of an expanding and balanced world economy, underlie all the recommendations of the Conference. We should remember, then, that the improvements and readjustments that are called for by the recommendations of the Conference are thought of as taking place in a world at peace and growing steadily and harmoniously richer.

The Conference divided itself into four Sections. The first dealt with "Consumption Levels and Requirements"; the second with "Expansion of Production and Adaptation to Consumption Needs"; and the third with the "Facilitation and Improvement of Distribution." Section Four had to do with "Recommendations for Continuing and Carrying on the Work of the Conference." The first three Sections sat concurrently, but delegates usually could and did work in more than one Section. The fourth Section began later.

This Conference was short and swift. Most of the discussion, as distinct from drafting and planning procedure, was crowded into ten days.

The atmosphere in the first Section was very like that of any meeting of a scientific society, for the excellent reason that it was a meeting of scientists. This Section contained some of the world's leading theoretical and practical experts on nutrition, and it was able to hear at first hand from national spokesmen what conditions were in each of the forty-four nations. They took the measure of the scientific problems, but the need for much further work and much more information became clear.

However, the experts convinced themselves and the other Delegates that the food needs dictated by the requirements of the human frame are not "beyond our power to get." They concentrated upon the more "vulnerable groups" of society, such as pregnant and nursing women, infants, pre-school and school children, adolescents—among others—and families with numerous children in low-income groups. They said that "wide experience has shown that direct measures to supplement inadequate diets have been economical and fruitful," and they recommended "that the several Governments and authorities here represented undertake positive measures for the improvement of the diets of the vulnerable groups enumerated above."

Of course there were many more recommendations: some on deficiency diseases, others on the need for national nutrition organizations to collect and organize research, on dietary standards, on the need for international cooperation between existing agencies, and for the establishment of a permanent international organization. But the main theme was this discovery that there are reasonable and quite practicable standards in human health and efficiency which it is costly and uneconomical *not* to reach. These standards are already within the reach of the more fortunate nations, and ultimately, given increased production, will be within the reach of all. It is good morals, good sense and good economics to feed the children and the pregnant mothers and the heavy workers at these standards.

They held that it was the business of the nations each to set about reaching these standards within their own borders and to cooperate with one another. A truism? Yes, but one of the Delegates wisely said that a truism is a forgotten truth—of which we need to be reminded. In any case, there is the example of Britain, where, in wartime, with

food very scarce, by rationing, by the scientific balancing of rations and other measures, this end has already been brought within sight, and the health of the population as a whole is better than before the war.

Of course, these conclusions, being true, could have been reached, and have been reached again and again by the road of Christian charity. But here were the representatives of forty-four nations, including capitalist and Socialist states, Christian and non-Christian, by race Caucasian and Mongolian and African, agreed upon a physical minimum which can reasonably be expected from any of their national economies, and calling upon their governments to provide it. This is a firm starting-point and an attainable and measurable goal, a natural point at which to cut into the endless "vicious circles" of repercussive causation. It tells us which "comes first."

Section II operated in an equally calm and scientific atmosphere. Everybody realized at once that there has never been "plenty of food" except locally and temporarily. Even the first Section's modest requirements for physical efficiency call for a great though not impossible increase in production. They also call for timely shifts from less to more economical uses of land, capital and labor, both within nations and from nation to nation. Such shifts are not easy, even in an expanding economy.

The agricultural experts worked swiftly to prepare a statement of general principles governing good agriculture everywhere; they also dealt with conservation of soil and water and vegetation and other possibilities of increasing production. In effect they said: "It can be done in time, and this is the way." Their report is a masterly survey of the factors to be taken into account by any nation which attempts to increase its national production of food, whether in Siam or Saskatchewan. The Section touched on questions of social organization too—questions of land tenure and cooperative organization, for example. The need for international action obtruded itself here as it had done in the first Section. While it is the business of each nation to increase its own production, there is no predestined harmony by reason of which everything that any nation may do for that purpose will fit into the international pattern for general increase of food. National self-interest is not necessarily international interest.

Of course the agricultural scientists found great gaps in their knowledge, and a crying need for some continuing organization to supply the information and advice the nations will need.

Section III took up the more strictly economic aspects of the distribution of food, and particularly the conditions of that most fundamental of all transactions, the exchange of what is grown for what is manufactured. Here there was more room for disagreement and opinion than in the work of the physiologists with agronomists. Economics is not an exact science and it is never far from politics. But even here agreement was reached on many points. Remember the fundamental assumptions of international security and an expanding well-bal-

anced economy. The main condition for an "economy of abundance" was stated to be "the principle of mutual responsibility and coordinated action, applied to establish an equitable balance between agriculture and industry in the interests of all." This was perhaps the most difficult of the many questions raised in this section. What is an equitable balance? The same question really underlies the recommendations on international commodity arrangements designed to promote the expansion of an orderly world economy by reducing extreme fluctuations of the prices of food and agricultural products. These fluctuations are much wider than fluctuations in manufactured goods, disastrous as the latter may be.

The third Section and the Conference felt that international commodity arrangements might play a useful part here. But the whole question bristles with difficulties, including the thousand-year-old question of what is a "just price." The Conference therefore contented itself with a recommendation that "a body of broad principles should, through further international discussion, be agreed upon, providing safeguards for the consumers, for efficiency of production and for the maintenance of adequate reserves and the orderly disposal of surpluses." And so this business was handed on to future conferences and to study by some "international organization." Also remitted was the study of the possibility of devising means to meet the needs of countries with inadequate supplies . . . distinguishing between methods which would be used "in the case of famines following catastrophes and . . . when the food supplies are generally inadequate."

In the latter case, where the problem is really to develop the national resources and raise the technical skill and level of living of the workers, the permanent body is to collaborate with the International Labor Office. This is the only place where any existing international organization is mentioned. But there was agreement on many important points, such as the removal of restrictions on trade, discriminatory practices and so on. So at last we come to the action taken. Two things have to be done, if the two crucial recommendations of the Conference are carried out. Here are the recommendations:

1. That the governments and authorities here represented recognize and embody in a formal declaration or agreement the obligation to their respective peoples and to one another, henceforth to collaborate in raising levels of nutrition and standards of living of their peoples, and to report to one another on the progress achieved.

2. That the governments and authorities here represented establish a permanent organization in the field of food and agriculture.

Then followed a resolution that to carry out these and other appropriate objectives and specific recommendations an Interim Commission should be formed which should in turn plan and prepare the permanent international organization. Meantime the Interim Commission will begin to collect facts and make its information available to the United Nations.

The proposed functions of the Permanent Organization were described in some detail for the general guidance of the Interim Commission. They are to be: fact-finding, educational and advisory in an active sense. That is to say, it will make recommendations for action to the member governments in the relevant subjects—nutrition, standards of consumption and so forth. One thinks at once of the work in this field of existing organizations such as the Economic, Financial and Transit Department of the League, and notes that provision is made for considering the relation of the permanent organization to existing or future national or international institutions "in the field of food and agriculture and in related scientific, economic and other fields." Finally, there is provision for considering the admission in due course of governments not represented on the Interim Commission.

The President of the United States was asked to set up the Interim Commission by July 15, and has done so. Every one of the United Nations is represented on the Interim Commission.

What, then, can we claim as the accomplishment of this, the first of the conferences of the United Nations? First, that forty-four nations have agreed on a surprisingly large number of recommendations. A measure of the shock which we have suffered in the past decade is our almost pathetic gratitude for the mere fact of agreement in this mainly technical field. But the popular instinct is right in recognizing that this is the first blade of a new harvest. There will be other conferences of the United Nations on subjects where agreement will be harder. We can make them succeed, too, especially if we begin them also on the technical and consumer level.

In the second place, this was not a conference where resolutions were pushed through on a basis of national prestige. The resolutions were anonymous; they really are the resolutions and recommendations of the United Nations as a whole. In a sense, the United Nations first became a whole in this very Conference. Moreover, in the new Interim Commission all the United Nations will continue to cooperate at a vital yet limited technical task.

The fundamental principles agreed upon at Hot Springs are moral principles expressed in terms of economic action. They are, one may venture to say, in many respects Christian principles. They begin with the fact that the national economy and the State exist for the people, and not the people for either. The people can be fed. At first, in many nations, it will not be more than half filling empty bellies; afterwards it will be securing a full physical development for all, and adding years of virility and activity to human life. The people can at least be fed. Here is a right and reasonable and attainable end which is limited in its very nature, since men can only eat so much food—and we know how much. It is an end which is also a beginning; for nothing physical affects the future more than the nourishment of the child from the womb to adolescence. The people can be fed, and the United Nations are determined that this at least shall be done. Here is a new beginning.

OXFORD'S CATHOLIC WORKERS' COLLEGE

HENRY SOMERVILLE

READING the account in the *New York Times* (May 2) of the Labor Fellowship plan at Harvard took my mind back thirty years to my own course at Ruskin College, Oxford. The Harvard details were so similar to my own experiences that the reading stirred in me a nostalgia for the past. But in this opportunity of writing for *AMERICA*, I prefer to tell not of my Alma Mater, Ruskin, but of the Catholic Workers' College at Oxford to which my relationship is somewhat paternal.

The Catholic Workers' College opened in the Fall of 1921. It had been launched with a good organization behind it, and according to a sound plan, but with no money, and its sponsors did not expect to need very much of that. The organization was the Catholic Social Guild, then about a dozen years old. It existed to promote the Catholic study of social questions, and its most characteristic work was the promotion and direction of study clubs among men and women of the working classes. There were such study clubs in a large proportion of the industrial parishes of Britain, and there were workers well grounded in *Rerum Novarum* and such standard works as John A. Ryan's *A Living Wage*.

In 1920, a Catholic Social Guild Summer School, lasting a week, was held in Oxford. Since then the Guild has held a Summer School every year, even in wartime, and the School in 1920 was of historic importance, not only as the first of the series, but because it gave decisive encouragement to the dream of a Catholic counterpart to Ruskin College. The Summer School was made possible by the generosity of an American living in London, the late Edward Eyre, K.C.S.G. Mr. Eyre had been eager for some method of propagating the program of social reform published by Father Husslein, S.J., under the title *A Catholic Social Platform*. This was already used as a textbook by many study clubs, and Mr. Eyre was persuaded that if a selection of the best members of study clubs could be brought to Oxford for a week's special study under the best teachers, a very good job of Catholic social education would be done.

The Catholic Social Guild headquarters were in Oxford, because the late Father Charles Plater, S.J., the life and soul of the Guild, was there. It was natural to have the Summer School in Oxford. Father Joseph Rickaby, S.J. and Mr. F. F. Urquhart, Dean of Balliol College, both now gone to their eternal reward, were the principal lecturers—the one on Ethics and the other on History. These great teachers never had such eager and appreciative pupils as the coal-miners, railway men, garment workers and other laboring men and women

who came to Oxford for that unforgettable week. But I forget exactly how many students there were—not more than fifty. They came on "scholarships," which meant their railways fares were paid and they were provided with board and lodging and tuition in Oxford. The Guild had an intimate knowledge of all these scholarship winners, because they had been in study clubs for years. The examination for scholarships was open to all Catholics, and all the entrants wrote papers. There is no harm in revealing at this date that the examiner scarcely glanced at the papers. He knew every candidate was of sterling worth, and Mr. Eyre was more than willing to bear the expense, which he considered a trifle, of having them all passed and paying for them himself.

The men and women from the pits and looms and forges of industrial Britain were awed and fascinated by the beauties of Oxford, but the University folk, clerical and lay, and the social-minded Catholics like Mr. Eyre who came in contact with the school, were just as deeply impressed by the revelation of the quality of the Catholic working men and women who came to Oxford for the School—Catholics in humble life with no thought of moving from the ranks of their fellows, but hungry for the highest learning and, above all, filled with the spirit of Catholic apostolate. The Summer School of 1920 was a demonstration of the existence of the right material for a Catholic Workers' College.

Father Plater had long had the definite purpose of starting a Catholic Workers' College, but he was not in a hurry for it because there were plenty of more immediate developments of the Guild's work that were claiming attention. The starting of the College, it seems paradoxical to relate, was precipitated by the sudden death of Father Plater early in 1921. He was the Apostle of the Catholic Social Movement in England, and it was desired to establish the College as a memorial to him. There were practically no funds, and those who had carried the Catholic Social Guild forward so far had never given much thought to fund-raising; they were so absorbed in the educational work of the Guild that they were inclined to begrudge any time and thought they had to give to the acquisition of money. However they had a simple, frugal plan for having a College with the minimum of money, a plan naturally suggested by the customs of Oxford. A large proportion of Oxford students, at any one time, are not resident in college but live in lodging-houses where they have their meals as well as rooms. They attend lectures in the colleges, and they visit their appointed tutors for that personal guidance which is the essence of the Oxford tutorial system.

The plan was for the Catholic Workers' College to start with no building of its own, not even a rented house. There were to be only a few students the first year—actually the number was three—with a Principal, the Rev. Leo O'Hea, S.J., and they could all live in the one lodging-house. They were fortunate in getting into the house of a Catholic family where there were no other lodgers, just

across the road from the Catholic church, then Jesuit, of Frideswide, where Father O'Hea could go every morning and say Mass with his three men. They could go to any lectures in the University they selected, belonging to the course for the Diploma in Economics and Political Science. In due time they would write the Diploma examination, thanks to the kind hospitality of the University, which was favorable to the experiment. They would get instruction in Apologetics from Father O'Hea, and tutoring in Ethics from Father Henry Keane, S.J., then Master of Campion Hall. Arrangements were made for other University tutors in the regular Diploma subjects—Economics, Industrial History, Political Science, etc.

The cost per student was estimated to be £100 a year, apart from the modest salary of the Principal, which was paid by the Catholic Social Guild. It was hoped that Catholic local organizations, corresponding, for example, to diocesan unions of Holy Name Societies, would provide scholars available to their own selected members. In practice, I believe, most of the scholarships have been provided by the Catholic Social Guild's own organization or by generous and interested individuals. Essentially, however, the plan has worked as was anticipated, though in its second year the College bought its own house, with the number of students increased to seven. The first three students were an engine-driver, a sheet-metal worker and a cotton-weaver. The work every year has been substantially the same as it was at the beginning, except that the student body has been larger and has included second-year as well as first-year men.

The principle of the Catholic Worker's College is that the men go there to make themselves better qualified to act as Catholic apostles among their fellow-workers, not primarily to improve their own worldly condition, not even to get higher posts in the ordinary Labor Movement. Being a militant Catholic is not particularly conducive to advancement in the trade unions and the Labor Party.

My own intimate knowledge of the Catholic Workers' College is of its early years, and I do not attempt to give exact statistics, but I cannot be seriously wrong in saying it has sent out, on the average, about half-a-dozen graduates a year, most of them having had a two-years' course and the others one year. It has continued to get the right type of men, and they have done credit to themselves in the University Diploma examinations. Far more important, they have done credit to the College by their records of subsequent service in Catholic organizations and the general Labor organizations, co-operative societies, etc. Six graduates a year are very few among a population of 40,000,000, but every informed Catholic knows it means a lot to a parish to have even one layman who is both apostolic and capable. Six apostles a year is a harvest worthwhile for any college. It was in 1931 that Pope Pius XI said that the apostles of the working class must be of the working class themselves. The Catholic Workers' College at Oxford, founded in 1921, has been dedicated to that proposition.

LIBRARY OF CONGRESS GEARED FOR TOTAL WAR

KATHERINE BREGY

ONE bright spring day recently—when it was neither raining nor snowing!—I paid a visit to the Congressional Library in Washington to see what changes the war might be making in it. And what I found was both significant and thought-provoking. The first thing one notices is that, while the expected number of visiting service men with their families or sweethearts are wandering through the corridors or chatting at the top of the huge stone steps—for I have observed that the Army and Navy generally scorn elevators—there are not so many readers in the reference-rooms nor so many students in those precious alcoves which I have always coveted. For war scarcely encourages scholarly research, while the multitudinous activities of wartime have all but eliminated what used to be called the “casual reader.” Another striking change is that such spectacular prizes of the Library as our original Declaration of Independence and the Constitution, the Gutenberg Bible and the Lincoln MS. of the Magna Carta—which has been loaned by the British Government ever since the New York World’s Fair—are no longer proudly and regularly on exhibition. What we see now of any precious or spectacular exhibit in the building is likely to be a reproduction, since the originals have been removed for safe-keeping.

Which brings us to one of the first wartime activities of this largest library in the world. The possible exigencies of global war and the obvious probability of our own participation were anticipated in Washington as early as 1940, and almost immediately after the attack on Pearl Harbor an enormous evacuation of irreplaceable material took place. According to Dr. MacLeish’s Report for 1942, some 5,000 cases, all carefully cataloged for future identification, were convoyed by motor vanloads, and are now deposited and regularly inspected in eight fireproof buildings in three secret localities approved by the War Department. Many other valuable books and papers remaining in the Library were microfilmed for double security. Some of the ever-increasing uses of microfilming were explained to me in the Rare Book Department by Kenton Kilmer—the poet son of our poet-soldier Joyce Kilmer. The young librarian was particularly thrilled by the fact that by the mysterious use of these tiny photographic films many of the poetic treasures of the British Museum, the Cambridge and Bodleian Libraries—including practically all of the original Chaucer MSS.—may now be consulted

by students in the comfortable security of Washington. He might have added that they are ready to reproduce for us also the most important State records of this country and of England, and many precious things from the National Library of Peiping which the Congressional Library is now keeping for China.

Added to these defensive or protective activities of the Congressional Library, there is an aggressive offensive going on in the newly streamlined service of up-to-the-minute war material for Government officials. The War Agencies Reading Room is one of its most popular and useful innovations. Here a new kind of “priorities” is the rule, and the books, periodicals, maps and bibliographies most important to members of Congress, the Army, Navy and members of various Federal bureaus are zealously collected and reserved for their primary use. A corps of highly trained librarians, including a resident Fellow in War Bibliography, are at hand to locate the needed references in the shortest possible time; since it is not easy for a busy executive to sort out this fluid mass of material, and Dr. MacLeish has not been slow to realize that “a great reference library serving the machinery of a modern state” in wartime must face the needs of a reader quite different from the student whose leisure and previous knowledge of his subject prepared him to find his own material after consulting the very efficient union Catalog.

Newspapers from Mexico are now available to interested readers in the Congressional Library within a day of their publication, those from Argentina within three days—and messengers on motorcycles frequently whisk urgent material to officials unable to visit the Library in person. The Division of Maps has naturally shared an increasingly important part of this burden, and now maintains in the Speaker’s Lobby of the House of Representatives an additional exhibit of “campaign maps” showing the daily position of Allied and enemy troops. When we recall that the official book and periodical circulation has actually doubled since our entry into the war, while that of maps and charts has increased almost eight times, we begin to wonder whether any other department of our Government has met the present emergency with greater efficiency than this Library which many people used to regard as something between an “ivory tower” and what the French describe as a *monument historique*. In point of fact, its services go all the way from the Army

Song Book, recently compiled by the Division of Music, to the elaborate work of propaganda analysis being carried on by the Experimental Division for the Study of Wartime Communications.

For obvious reasons the Asiatic Division—formerly passing by the rather cumbersome title of the Division of Orientalia—has been closely associated with these wartime activities. But because of the demands of our "Good Neighbor" policy, the assistance of the Hispanic Foundation has been particularly varied and vigorous. In 1941-42 the Law Library—always an important agency in the service of Congress and the Supreme and Federal Courts—dispatched its librarian to make a study of the legal training, policies and equipment of the universities of Mexico, Central and South America. He brought back with him something like 10,000 books and pamphlets dealing with the subject, plus an exhaustive report to the Coordinator of Inter-American affairs, whose office had sponsored his tour. Another experimental project, which may well be of particular interest to Catholics on both sides of the Rio Grande, is the recent visit of the director of the Hispanic Foundation to Mexico, to arrange for the translation and publication of a series of North American books in Latin America.

Three Congressional Library assistants have been temporarily loaned for work in Venezuela, Brazil and Colombia. And by a gracious counter-gesture from south to north, the Brazilian Government not long ago presented a handsome group of murals by its national artist, Candido Portinari, which now decorate the anteroom of the Hispanic Foundation. A touchingly human if ironic reply to this colorful gift may be read into the latest bequest of our own Library to the blind of Brazil—a set of "Talking Books" in Portuguese. These slow-playing phonograph records were made in the recording laboratory of the Congressional Library, which has been used also to perpetuate American folk music, readings from American poets, addresses by famous contemporary statesmen, etc. It should be added that many of these special or extra-curricular activities have been made possible by grants from the Carnegie Corporation and the Rockefeller Foundation, or by cooperation with the Coordinator of Inter-American Affairs and various scholarly societies throughout the country.

Possibly just because Archibald MacLeish is not by training a librarian but rather a poet and man of letters—and also a politician and publicist—his incumbency has tended to stress what he calls "social objectives as well as professional objectives." By this I mean, and I fancy he also means, the human as well as the official side of the great Library which he has so tirelessly described as belonging to the American people, with an imperative mission "to educate the people of this country . . . to the value of the democratic tradition they have inherited."

The official policy of the Congressional Library—to "undertake" research and reference projects for members of Congress or other Government officers, and also to make its "reference staff and facilities . . . available to members of the public, universities,

learned societies and other libraries"—may be interpreted in an almost unlimited variety of ways. Under the present administration the interpretation is particularly inclusive. To the officially endowed "chairs" of Music, Fine Arts, Manuscripts, Aeronautics and Maps there has been added a distinguished body of Consultants and Fellows, supported by non-Governmental funds and ready to contribute expert advice both to research workers and to the purchasing authorities of the Library. For some years, Joseph Auslander, as Poetry Consultant, has been planning a delectable Poetry Room to which many of us have looked forward. This scheme being temporarily in abeyance because of the war, he is at present serving as Gift Officer to solicit needed additions from private collectors throughout the country. Another activity recently discontinued by the Library, but taken over by other Government agencies, is the Radio Research Project; while an interesting innovation in its work is the recent decision to cooperate with the Museum of Modern Art in New York in collecting and preserving for future reference all motion-picture films considered significant as historical documents or pictures of American life.

Meanwhile, the Library continues to sponsor public concerts, and during the past year presented readings by four American poets: the melancholy Jeffers; Sandburg of "Chicago" fame; "Steve" Benét, whose death from overstrain may be counted among our war casualties; and Robert Frost, who represents the relation of the American people and the American land as affectionately as any writer now living. The visual exhibits throughout the Library are constant and usually timely. While very expertly presented, they naturally vary in importance. In the present Washington celebration of the Thomas Jefferson bicentennial it is most fitting that the Congressional Library should share honors with the new National Gallery. For the original Library was fathered in 1800 by this book-loving third President of the United States; and after it was destroyed by fire in the British attack upon Washington in 1814, Congress hastened to purchase some 6,000 volumes from Jefferson's personal collection as the nucleus of its successor. Today the Library can bring out of its files for exhibit the largest collection of Jefferson letters and manuscripts in existence, and is even restoring to public view *pro tempore* his original copy of the Declaration itself.

Very well might that great American share the pride of any citizen today in the way his Library and ours is meeting the challenge of so-called total war. (Of course if any war were really total it would wipe out civilization in a week!) For it is one of the tragedies of this challenge that so many educational institutions feel forced to meet it by temporarily shelving—not to say scrapping—the cultural heritage of the past. But the Library of Congress seems to have discovered that golden middle course which makes quickly available to the present all the information and learning it can use, while husbanding for the future the seeds of the immemorial wisdom it will most surely need.

CROSSROADS OF THE MEDITERRANEAN

SANDO BOLOGNA

"THERE is no part of Europe which has been dominated by a greater number of different races, and none where each has left such deep traces of its domination."

This was written some forty years ago about Sicily by the late F. Marion Crawford in his exciting history of the Mediterranean "island of fire." That island, lying at the toe of the bootlike Italian peninsula, is very much in the news nowadays with reports of constant aerial assaults from Allied planes, some of which are taking off from the tip of Tunisia, less than 100 miles from Sicily.

If and when Sicily falls to the United Nations, it will mark the first time in its 3,000-year history that English-speaking forces will dominate the island. Ironically enough, the English and the Americans have been among the people most trusted by Sicilians since their island was united as part of the Italian kingdom in 1860. More praises have been heaped upon Sicily by English and American writers than by other foreign writers and travelers.

As Allied planes rain destruction on Sicily's military installations as a prelude to the eventual "knockout blow," it might be appropriate to recall how many different nationalities and racial clans have dominated Sicily since the beginning of recorded history.

From the union with the Kingdom of Italy in 1860, Sicilian history stretches back more than a thousand years before Christ. Phoenician, Greek, Roman, Goth, Arab, Norman, German, Frenchman and Spaniard have all come and gone in this isle at the crossroads of the Mediterranean, and almost all have left some mark of their passage.

Today evidences of the numerous conquests are all over the island, an area of 9,937 square miles. Among the 4,000,000 inhabitants can be detected Sicilians with Arabic, or Grecian, or Spanish features. In southern Sicily are still the cliff dwellings of the *Sicelians*, a people of Pelasgian stock believed to have come from the Italian mainland 3,000 years ago; in Syracuse are monuments of the Greek era when the city of 2,000,000 was rivaled in glory only by Athens; in Catania are ruins of the Roman era; in Palermo are buildings of Afro-Norman-Byzantine architecture. The Cathedral of Syracuse, popularly known as *Il Duomo*, was built as the pagan temple of Athena some 2,500 years ago. Later it was used for Mohammedan worship before becoming a Christian cathedral.

Sicily was invaded from the peninsula, from various parts of the Continent and from northern Africa. With each invasion came new rulers. Many were tyrants making slaves of the people. Some were benevolent governors.

Among the most outstanding mass social upheavals were the riots of 1282, known as the Sicilian Vespers because they began on Easter eve; and the audacious invasion of Garibaldi's *I Mille*, one thousand volunteers from northern Italy who defeated the weak forces of Francis, of the Spanish House of Bourbon.

In these two revolutions the Sicilians defiantly asserted their rights to choose their own rulers, rather than be conquered and dictated to by foreigners again.

Reports are emanating today from underground sources in Italy that another revolution, such as the Sicilian Vespers, is in the offing against the Fascisti. Sicily would again be in a strategic position to earn another important page in history. With cooperation from the Sicilians such as was accorded Garibaldi's men, a successful "invasion" of the island can be made by Allied forces in North Africa.

Some military experts are of the opinion that "knocking Italy out of the war" will be accomplished to a large degree by Italian revolts against the Fascisti and Nazi domination. These experts argue that the peninsular country is not favorable to a successful invasion because of the rugged terrain. Consequently, many are wagering that the actual invasion to lead to Berlin will be through Turkey, or Yugoslavia, or Norway, or elsewhere than through Italy.

From this strategy it is quite apparent that when and if American and British forces land in Sicily and Italy proper, they will not be "invading" as conquerors, like the Saracens and Goths. Rather, they will be entering as liberators.

Despite some progress since the *Risorgimento*, Sicily is still a backward land. Agriculture is still carried on in a primitive way, even though it is the occupation of more than one-half of the population. The mule is still the slow means of transportation and the plow on the mountainous farms. Yet, with unbelievable handicaps, the rich Sicilian soil yields two crops annually in many sections of the island.

Torrential rains of Autumn and Winter are uncaught. Dams are needed to store water for Summer, the dry season. Forests must be grown on hillsides so that rains will not continue to carry away top soil into the sea. Primitive irrigation systems must be replaced with modern, efficient irrigation systems.

Modern roads must be constructed to speed up transportation of agricultural and mining products and of civilians. Although many Fascist schools have been erected since Mussolini's march on Rome in 1922, the average Sicilian is still less educated than his compatriot of northern Italy. Dress and customs, particularly among women of the hinterland, are still of Victorian vintage.

Sicily can boast of an eventful past. But a glorious future may be assured her after the peace comes and the island, together with all of Italy, is granted ways and means of enjoying the four freedoms as outlined by President Roosevelt and Prime Minister Churchill.

INTERNATIONAL MANDATES

ONE major division in the field of postwar planning is commanded by the question of the future of colonies. After the first World War, the territories taken out of colonial status and turned over to the mandate type of administration were the colonies of defeated Germany, but not of any of the victorious Allies. A very different problem presents itself after this war, for the colonial question will have to be approached upon a much wider basis.

In the old type of "colony," a single dominant nation was considered free to exploit a subject people in complete liberty, accountable to none but its own regime. Such a system may be considered today as in theory definitely outlawed, at least by the universal acceptance of the United Nations. None of the so-called imperialist Powers, whatever their practice may be, is willing to claim the right to such an independent position. All—Great Britain, Portugal, and the Governments-in-Exile—are anxious to convince the rest of the world that their colonial sway, past or future, is not an exploiting imperialism, but is definitely governed by wise principles of justice and equity. In fact the Netherlands Government, according to the declaration made last year by Queen Wilhelmina, expressly renounced any claim over the Dutch East Indies as a colony; and insisted they were really a realm on a basis of equality with European Holland.

With due regard, however, to all this evolution, the crucial question still remains to be faced. To what extent, and in what manner, shall an international control be established which will genuinely safeguard the rights—social, political, economic—of those backward peoples, who are as yet not sufficiently developed to govern themselves? The international mandate is proposed as the solution of the future, but international mandate is a very broad word, covering a multitude of concepts.

To take but a single instance, which was debated at the meeting in New York on June 15 of the National Peace Conference: who should predominate in the administration of such a mandate—those who represent Powers vitally interested in the exploitation of the mandated area, or those who are completely neutral? In the Mandates Division of the League of Nations, some of the finest work was done by neutrals; yet those vitally interested are often the best informed.

While the vexed question of national or international control of backward areas will continue to be argued, the hinge upon which the whole matter will turn will be the real effectiveness of the world organization which will have the ultimate say in the administration of these areas, whether by beneficent protectorates, national or international mandates. Will it have the power to investigate, can it insist upon certain matters being reported, will it guarantee the right of free petition by subject peoples? If we are sure of these basic matters of universal right, the mere question of the type of administration can be viewed more impartially and objectively.

HONOR TO THE FLAG?

IN a war such as this, there is an ever-present temptation to be overcome by the spirit and the methods of the enemy. Faced with a creed based on racial hatred acting through methods of extreme cruelty, we need long patience and a firm grasp of our fundamental principles if we are not to give way to hate and to forsake justice for the blind arbitrament of the sword. We are fighting to make justice prevail; if it does not prevail first with ourselves, we have lost the fight, even if we defeat the enemy.

That is why this Review must record its alarm at the sentiments reported by the papers as uttered by Roane Waring, National Commander of the American Legion, at a Flag Day ceremony in Newark, N. J. We do not feel that Mr. Waring spoke for the Legion. He declared that we should not allow Italy to surrender, but that our soldiers should burn its towns to the ground, to "show Berlin and Tokyo what total war is." "That is the only way," he added "to win a lasting peace." Another consideration, he remarked, was that an Italian surrender would mean that the United Nations would have to feed the Italians.

Were words like these put in the mouth of a *Gauleiter* in Poland or of Dr. Goebbels about the Jews, the story would risk being branded as mere propaganda. But they were spoken by an American, presumably to honor the American flag; and the newspapers mention no protest on the part of the 2,000 people who listened to them.

This is not the American way of fighting; we will not have it said of us that we made a desert and called it peace. We will not have the Stars and Stripes blackened with the stain of a Lidice. What is wrong for the Nazi can hardly be right for us.

When he deals with the home front, Mr. Waring shows the same mentality. He would have slapped John L. Lewis into jail, he said, and then have asked whether he could do it. Once again, this is a betrayal of our American principles. What does it profit us to fight for free institutions abroad and lose them at home? It is opening the door to an American Gestapo; it is the spirit of the Klan and the lynching-mob. It is being overcome by evil rather than overcoming evil by good.

PLANNING FOR PEACE

SHADOWS of 1919, which have lain heavy over all postwar planning in Washington, may be lightened if the concurrent resolution approved by the House Foreign Relations Committee is adopted. The resolution would put Congress on record as

favoring the creation of appropriate international machinery with power adequate to establish and to maintain a just and lasting peace, and as favoring participation of the United States therein.

Such a resolution, of course, has no force of law; constitutionally, the legal ratification of whatever treaty or treaties embody the peace settlement is the prerogative of the Senate; but the concurrent resolution, as proposed, is quite within the competence of Congress. While the Senate, in its ratifying action, is in no wise bound by the opinion of the House, it cannot but profit from knowing definitely what the opinion is; and doubts of foreign countries may be allayed by a clear statement of America's attitude towards international cooperation.

Though couched in the most general terms, and seemingly saying very little, the resolution yet says enough. It contains the essentials: appropriate international machinery with adequate powers to maintain a just and lasting peace, with America's participation. It would be useless to set up another League with inadequate powers, or to frame a scheme of international cooperation in which we do not cooperate. What we have to do now is to strive for a peace settlement and a plan of cooperation in which we can justly and honorably take part. That will, of course, be a tremendous job; but it has never been an American characteristic to lie down before a big job, moaning that it can't be done.

We should not forget that our own participation in a scheme of international cooperation would be in itself a force working towards justice. A great deal of the scramble for frontiers and bases is in the interests of security. The more we can guarantee security otherwise, the less need there is for power politics. And even countries which may not feel quite the enthusiasm for international justice that they should may perhaps be persuaded that the advantages of accepting a just settlement can outweigh its disadvantages.

OWM AND CONGRESS

DIRECTOR Byrnes of the Office of War Mobilization has asked Congress to designate two committees, one in each house. Their function would be to take over the work of the numerous standing and special committees on military and naval affairs, appropriations, and heaven knows what, which now keep calling Mr. Stimson, Mr. Knox, General Marshall and others to give an account of their stewardship. Since late 1941, Mr. Nelson is said to have been called to the Capitol thirty-seven times to appear before fifteen separate committees and subcommittees for oral examinations lasting from an hour to three hours and a half. Justice Byrnes, having become responsible for the work of all other administrators in his new capacity as head of the Office of War Mobilization, does not see how he can get anything done if he lets himself in for all this questioning.

We agree with him, heartily. Congress came in for a lot of criticism last October when the country's journalistic talent was let loose on the body whose members were up for re-election. The committee-system of our national legislature offered an easy target for its critics. Dr. Roland Young's timely book, *This Is Congress*, came off the press just as the new Congress convened, calling for the formation in Congress of a "legislative council" to operate as a liaison with the executive branch for the purpose of shaping legislative policy. Several widely heralded bills and resolutions were introduced in both the Senate and the House looking to the establishment of a single joint committee of Congress to cope with the total responsibility of war-legislation. Director Byrnes' request is a bid from the side of the Administration for the same type of unified legislative group.

He has already conferred with Senator Truman about the possibility of having the Truman Committee act in the capacity of the Senate war committee. He will take up the matter with Speaker Rayburn to see whether the House will not concur with his request.

The time is ripe for this tidying up of Congressional procedure. The recent establishment of the Office of War Mobilization represents an effort to unify the war work of the administrative departments and agencies. Mr. Byrnes will be performing a great service to the country if he can persuade Congress to follow suit. He may succeed in this way in introducing the "Good Neighbor Policy" on Pennsylvania Avenue. As an ex-Congressman and ex-Senator and present administrator, he appreciates the jealousies and misunderstandings which have caused endless friction between the legislative and executive branches of our Government throughout our history, and never more than in periods of crisis.

It is doubtful whether the Truman Committee, as it is now constituted, would fully satisfy the purpose Mr. Byrnes has in mind. He wants to settle controversies between Congress and his Office privately and quickly. He thinks that such public pow-

wows as that of Mr. Jerrers and Under-Secretary Forrestal over priorities for facilities for high octane gasoline and synthetic rubber cause harm to the war effort, and can be settled quietly before they reach the noisy stage.

But the committee chosen to act for the Senate will probably have to include more of the chairmen and leading members of the standing committees on military and naval affairs and appropriations than are on the Truman Committee. The companion committee in the House might well draw on the personnel of the Tolan Committee, which did at least as good work as the Senate's Truman Committee in investigating the national defense program. But it, too, will have to recognize the claims of seniority and experience and dignity of the personnel of the House's standing committees. We cannot expect *prima donnas* to volunteer for seats among the wall-flowers.

On the other hand, it will be a scandal if the chairmen and members of standing committees block Mr. Byrnes' proposal for purely selfish reasons. Congressmen who are touchy about the honor due their high station will have to show themselves worthy of honor by putting their country's honor first.

Complaints are arising from other quarters. The press smells a Fascist plot to "cover up." It is quite possible that there would be less copy for Washington correspondents under the proposed arrangement. But the war is not being carried on to make news either. If the newly formed committees are large enough, it is hardly conceivable that any scandals will long remain hushed up. Washington is not like that.

The trouble with Washington is precisely its volubility. What the country wants is efficiency. That is obviously what Mr. Byrnes wants. If he gets it he will have paved the way to improvements in our National Government which informed critics have believed to be no less than necessary to the continuance of democratic processes of legislation and administration.

GOODBYE TO GOBITIS

BY reversing the Gobitis decision of three years ago the Supreme Court has added new glory to Old Glory. In 1940, the Court decided that the Minersville School District in Pennsylvania was within its competence in compelling the children of Jehovah's Witnesses to salute the American flag or leave school. The children were taught by their parents that such homage was idolatry.

The late Paul L. Blakely, S.J., ever vigilant in the defense of civil rights, came out strongly in the pages of this Review taking issue with the majority decision. So did practically all of the law reviews in the country. Mr. (now Chief) Justice Stone's dissent became a rallying cry.

The better wisdom has prevailed. In the midst of a war we have proved our belief in two of the Four Freedoms. We have matured since the hectic emotionalism of 1917.

CORPUS CHRISTI

ON the Feast of Corpus Christi and during its Octave we honor the presence of Christ, the God-Man, under the form of food and drink.

This is a revealed mystery, the mystery of the Holy Eucharist; but to understand it we are helped by recalling a familiar fact in our daily life. This is what we might call the natural mystery of food itself.

The bread and wine, which the Saviour chose for the species of His Sacrament, are not natural foods, like fruits or raw seafood, but are processed foods. Like most of what we eat, they are the result of man's activity.

When you eat your breakfast, you are consuming much beside the actual material object that you place upon your table. You are eating or drinking the result of another person's labor, his thought, his ingenuity, the cooperation, in many cases, of hundreds of thinking, planning beings. Into that slice of bread, that glass of milk, goes the spiritual "overhead" of the thoughts and patience and energy of the men and women who ploughed and cultivated the ground, reaped the harvest, fed and cared for the cattle, gathered and processed the foodstuffs, cooked or baked or pasteurized, sold and delivered.

There is a parallel to this in the supernatural life. The supernatural food, the Bread of Life, brings to us the physical presence of the Divinity and Humanity, the soul and body of the God-Man. But with that presence it brings to us not only what He is, but all that He has done and is forever doing. It brings to us His labor, the new and eternal Sacrifice of His Priesthood.

The Bread of Life which He gives us to eat is the Second Person of God. But it is also the *work* of that Person. It is the Bread of the Sacrifice, the fruit of the God-Man's Oblation that took place in bloody form upon Calvary, and continues in unbloody form through the ages.

Why dwell upon this truth? Because the more we dwell upon it, the more will we help to create a hunger in the men of our time for this supernatural food. The world, says Pope Pius XII, is spiritually starved, suffers from "religious anemia." It is piteously deprived of what Saint Thomas Aquinas calls "richness of spirit," which is the direct opposite of that religious anemia. But, like anemic persons, it lacks a healthy hunger. Even if we can "compel" the guests to come into the house, they will not eat without appetite.

The Feast of Corpus Christi—its processions, its rites and prayers, its hours of adoration—is the Church's great advertisement—first, of the Presence; second, of the Divine Food and what it means for us; finally, of the love and sacrifice that prepared this Food for us. In a day of advertising, we cannot do too much to do our share in working with the Church. The people can be fed and must be fed, spiritually as well as materially. It is our own lives that will determine whether they avail themselves of the Divine Food the Church has "advertised."

LITERATURE AND ARTS

THAT SKY IS BLUE

THOMAS J. M. BURKE

EILEEN DUGGAN has written a delightful, bright little poem called *Interlude* which keeps flashing and singing through my mind, especially on clear blue mornings. It is a simple poem in which she paints two vivid pictures. In the first we see her walking in the garden on a spring day; a blackbird comes hopping up on a nearby branch, and sings a few pure, happy notes, in aimless ecstasy. And then "on a sun-rinsed country day" a neighbor's little boy came to the door on an errand. Something made him forget entirely why he had come; he broke off in some surprise, quite calmly turned and smiled and smiled into her eyes, for no apparent reason. It seemed that he was just too happy to do anything else. The joyous stress of living had caused

—this great, absent faith in joy
That comes unsought to bird and boy.

The delicate etching of the poem brings out more simply and adequately than any essay or story could the joy that comes from the mere fact that things exist, and are themselves—the happiness of being.

Things are always fresh, things are always bright, because they are the opposite of darkness and of nothing. It is for the poet especially to make things real within himself, to grasp their significance, to appreciate the mere fact of their being. The real poet does not propose theories; he takes a big philosophy for granted, and deals with things—with the number of things, the color of things, the joy and song of things. He does not sing of the passing twilight of an age, or the grey mist of a pseudo-mysticism, or the garish glare of revolution, least of all of the blackness of despair and mere longing. He sings of the blinding white light of reality, the brilliant sun of existence. He has the difficult task of bringing other less sensitive souls to appreciate the wonder of things merely being themselves. He wants his readers not only to see wonders but to feel the wonder of things; to thrill to the fact that sunsets are glorious, that the sun does shine, that mists are grey and bring out the glory of color, that people really love and sacrifice; to thrill to the blinding brightness of reality, the earthshaking fact of things, of their being.

In his little poem, *Ecclesiastes*, G. K. Chesterton has said that the only unforgivable sin is to say that a green leaf is grey. For this is to fail to appreciate the wonder of things being themselves, the

wonder of the plain truth that leaves are green. It is to deny the normal. The distraction of living and of weariness causes us to lose that surprise at leaves being green, and not orange or blue or grey. But great poetry is like the spring: it causes the world to grow green again for us; it brings back the color of things.

Realization is the word Father McCarron, S.J., uses to describe this appreciation of things. All poetry, he says, is but the expression of a realized experience, of some bit of reality that has grown real within the poet, filling him with its significance, and causing his heart to well with the joy of it and gratitude for its being. The reader on his part cooperates with the poet and tries to realize the thing expressed in the poem. We have all experienced that sensation of surprise when one day we say of a common thing, "I realize that now; I never did before." You may hear robins every day during the summer, and then one morning you suddenly wake—that is the only word to describe it—to the fact that robins are singing. It fills you with a certain exaltation and joy, in which there is mingled an underlying sense of gratitude for their being. No matter how far our poets and writers may wander from the full truth, as long as they are still singing for joy, we shall know that they are true poets. For they are appreciating some bit of reality; they are realizing that eternal duty of praise and thanksgiving for creation.

Chesterton never spoke especially of the term "realization" as used by Father McCarron, but he speaks of the wonder of things, little things, the ordinary, normal things with which we mix daily. G. K.'s life and writings stand as a testimonial to this divine surprise and freshness, this wonder in every thing—even in the flashing red and green beacons of the railroad, looming up out of the darkness, as something primal and human, with all the associations that beacons have in the history of men. Somewhere G. K. has the illuminating phrase, that you will never appreciate a thing until you can imagine its absence.

Noyes expresses the same notion in his *Unknown God* when he says that if Spring came only every fifty years people would appreciate it more deeply. They would talk about its last coming and look forward to its next coming. When Spring did come, he says, it would certainly seem to them that heaven was pushing up through the earth. When "blossom by blossom the Spring comes in," we all should thrill to the beauty of life at its beginning—when the land grows bright and green again, and the first tender green shoots forth from the reddish brown of the willows, and crocuses burst in color through the ground, and jonquils add their cool and graceful yellow to the awakening scene.

The warm rich blue of the bluebird, as he swoops across the fields; the red-splashed robins breasting the young grass; the yellow-brown of the wild fowl—if we could imagine the absence of all of these, how we would appreciate them and grow joyous in their existence and humbly thankful for their creation.

There is an incident in the *Ball and the Cross* which I think brings out very fully the meaning of that phrase, appreciating something by imagining its absence. There is an old monk in the story who has been kept deep underground in a prison for about five years. He has been in darkness and solitude, not seeing anyone or anything. But one day he manages to escape, and threads his way through the maze of corridors. He finds a long, narrow passage; at its distant end the light shines feebly through a little door. As he comes close he feels that he is looking upon heaven through that door. He had looked upon darkness for years; now with the startling brightness of a revelation he sees green grass and blue sky, a bird singing in a tree, a few flowers, vivid in the sunlight against their background of green. The little scene is intense with color; his darkness has changed to dazzling light; the sharpness of it seemed to pierce his heart, he caught his breath. For a second he felt numb before that beauty; and then great waves of emotion swept through the old monk—joy and gratitude for things, their color and their freshness, their being. His emotion was something like what a man would have experienced, had he been present at creation, when God saw that things were good.

This godlike wonder comes when we really "see" things. And though it would seem that this sight, or insight, if you will, is something free, that comes of itself, I believe that closer thought will show that humility is the quickest and surest way to gain it. Humility is but the truth about God, about His creation, about myself; it is a true perspective; it is a correct view of the relations existing between creation and God and myself; it is the way to gain an objective glimpse of reality; the only way to "see" things. It is normal for us to tend in the opposite direction from humility, to fail to see things for being so concerned and distracted by thoughts and cares about ourselves; we can not see reality while our ego is blocking the view. It is in those moments when we are least conscious of ourselves that we suddenly thrill to some bit of creation. If deep down we felt that we actually deserved nothing, we would sing at the goodness of God's creation, at the wonder of shimmering sunlight, the blue of distant hills, the love of friends.

A concretion of this truth is given by the life of Saint Francis of Assisi. His name is for us synonymous with humility, and with joy and gratitude for things. He had the objectiveness that comes from humility; thus he could see and appreciate all things, fire and air and sun and sky and bird and friend. But any one of us who catches a glimpse of reality must shout and laugh and sing with joy, for the material universe is full of the "many-colored wisdom of God." All things are colored and fragrant when we look at them with the eyes of truth

—of humility. The less we look at ourselves, the more we can look at things. Then things live again within us. We feel and thrill to their being. We feel that the sky is blue; and we sing in thanksgiving to Him from Whom all things have their being, and in Whom all things are linked; for we see in our hearts that things are, and that

From sky to sod
The world's unfolded blossom smells of God.
This is the true wisdom that poets teach.

LIBRARY DYNAMOS

IT was a fortunate coincidence that took me down to the City of Brotherly Love during the Octave of Pentecost, or I suppose I ought to say it was a kind Providence. For that was certainly the time of the liturgical year to get a glimpse of a mighty little work that seems to be guided and made ever more fruitful by the Holy Spirit.

The work goes on there in one of those lending libraries that are springing up all over the country and which are fast becoming a most effective apostolate. I think that if we see at long last the sunrise of "the great Catholic novel," for which we have been scanning the horizons now these many moons, we shall see it rising, not from behind the towered campus, but from among the shelves and worn volumes of these little, dynamic Catholic libraries. Because these cells in the literary world seem to me to be our modern counterpart of the inns and coffee-houses of England, where discussion and argument, freed from the aloofness of the academic, stimulated the writer, the thinker, by contact with minds and hearts.

In this particular, and many another, Catholic library, that atmosphere obtains. It is not merely a question of dropping in to borrow a book; you find yourself in an atmosphere of Catholic life and thinking. You find that the library is a center of action. You get interested in discussion classes in French or Spanish; you find yourself fascinated by a chance to learn dactylography or the use of the Missal; you get caught up in a project to design and print liturgical greeting cards. And all through and under these activities runs the thread of discussion on current and classic books and a sense that this small work has in it the seeds that will burgeon into a mighty tree of Catholic culture.

Miss Kurth's article (*Catholic Action in the Library*, AMERICA, June 12) and the present writer's experience are but two instances of how these library dynamos are multiplying all over the country. I would like to have reports from other centers that are doing this work—not the mere lending of books (which is good), but the use of the library as a center of Catholic influence in many fields.

Work of this kind has flourished in Ireland for many years; I am convinced that some literary historian, one of these days, will find that the leaven of the small Catholic library set up a mighty seething in Catholic literary and cultural growth.

Pentecost is a good time to indulge the aspiration that it may indeed be truth. Pentecost in Philadelphia was, I hope, a symbol.

H. C. G.

BOOKS

ILLNESS AND DEATH

THE MARCH TO LIBERATION. By Yves Simon. Translated by Victor M. Hamm. Tower Press, Milwaukee, Wis. \$2

THE GOEBBELS EXPERIMENT. By Derrick Singleton and Arthur Weidenfeld. Yale University Press. \$3

THE average writing Frenchman seems to enjoy nothing more than the opportunity to write about the maladies of France. Those not French-born find much confusion in the warring books on various phases of the "French problem." The small volume by Dr. Simon does not present a solution. The author condemns the mental and spiritual inertia of the French in the 1930's as being responsible for the collapse in 1940. Many pages are devoted to the demand for an heroic faith among the French. The present struggle is repeatedly referred to as an international civil war. In that spirit, Dr. Simon writes:

It [the war] is principally an international civil war; that is what the fact of collaboration reveals, with a great wealth of evidence. The collaboration which one speaks of today is not exclusively, as it was in 1914-1918, the work of common traitors and prostitutes. It is not only the work of unscrupulous politicians, of money-makers without conscience, and of degraded intellectuals. It is honored with the name of a Marshal of France: Pétain, and with the name of a Cardinal: Baudrillart, to say nothing of an appreciable number of second-class luminaries of the nation (p. 40).

Again, referring to Cardinal Baudrillart, Dr. Simon writes, "Then he became, and remained until his death, one of the leaders of collaboration with the Nazis" (p. 41). How a member of the College of Cardinals of the Roman Catholic Church could collaborate with the anti-Christian Nazis is something which the author does not discuss. The book has no sympathy with any Frenchman not associated with General de Gaulle. It is practically without footnotes or quoted material, and is definitely the viewpoint of an individual Frenchman, and may be accepted or rejected, as such.

The volume dealing with the Goebbels experiment is a study of the Nazi propaganda machine. It is not filled with trite and standardized tirades against the Nazis, delivered, of course, by individuals comfortably removed in space from Nazi influence. It is a very depressing book, since it reveals in a very factual and conclusive manner the technique whereby the ideas of a few men become the ideas, for all practical purposes, of literally millions of people. It is admittedly difficult for an American to realize how this could happen, but the authors make clear the methods which worked so well in Germany. The whole thing was made possible by simply making it impossible for anyone to criticize the political administration in Germany. If the book makes anything clear to an American, it is this: that anyone who tries to stifle criticism of a political administration, at any time, or for any reason, is a menace to everything that is decent in democracy.

In the first section of the book there is an admirable account of the methods used by Strasser, Goering, Hitler and Goebbels to win the support of the German masses: the campaigns of 1932 and the winning of two-fifths of the seats in the Reichstag by the Nazis; the appeals which Hitler could make to the unemployed and poverty-stricken of Germany, and the appeals which he could at the same time make, because of his program of militarism and rearmament, to the business magnates of the Third Reich. In subsequent chapters the authors consider in detail the party propaganda machine, the

party press, the Propaganda Ministry, the controlled press, the radio, the motion picture, the legitimate stage, literature, the fine arts and music, dealing with them as vehicles of propaganda.

The legislation which has made it impossible for a writer to produce anything opposed to the Nazi movement is explained, as is also the legislation muzzling all newspapers, magazines, the radio, the motion picture, the stage, and everything else which could possibly influence the people. The dead hand of repression is everywhere. The authors make it clear why no one could become even a reporter of the most humble sort on a German paper without having first passed every requirement for party loyalty that fanatical followers of Hitler could devise. It is as though every thinker, save a few leaders of the party, had died. It is a terrifying situation. Nothing else just like it ever developed elsewhere. To what extent the movement has succeeded in really affecting the mind of the people no one can say.

This well-documented book seems to make clear the spiritual death of Germany. If that has really happened, nothing else can hurt the German people. It is too late.

PAUL KINTERY

EVEN CHURCH POWER EVIL

FORCE AND FREEDOM: Reflections on history. By Jacob Burckhardt; edited by James Hastings Nichols. Pantheon Books, Inc. \$3.50

THE author of this volume, Jacob Burckhardt, an eminent Swiss professor, was a disciple of Ranke when that famous historian dominated the schools of history of continental Europe. But one does not have to read far in the book before realizing that Burckhardt as a historian belongs rather to the Humanistic School of history which developed out of Herder's and Lotze's philosophy of history—that of the perfectibility of the race. In fact, *Force and Freedom* is for the most part a well-organized course of instruction in the humanistic interpretation of the development of the human race.

The author's paramount interest lies in the two great eras of naturalistic culture—the Periclean age and, especially, the Renaissance. On reading this volume, one can almost visualize a group of graduate students scrutinizing, evaluating and relating the historical matter in the humanistic pattern. Even the paragraph structure of the book suggests the oral word, the paragraphs being generally very short, often consisting of a lone sentence. The academic and philosophic spirit of the book does not make it pastime reading, though it is clear and interesting. The editor, Mr. James Hastings Nichols, has done a scholar's service in making this representative work available to English readers of history, and in presenting its author so appreciatively to a new reading world.

The undoubted merits of this book make it necessary to point out its most serious deficiency, a lack of objective evidence in what pertains to the Catholic Church. Like many other Protestant professors who are still sincerely religious-minded, Burckhardt uses as his guide the great Saint Augustine. "History from the religious standpoint has its special rights. Its great model is Saint Augustine's *City of God*" (p. 81). However, his attitude toward the Catholic Church is that of an overzealous Protestant. In very many ways he misunderstands the Church, and often ruthlessly condemns what is in reality his own creation and not the objective fact. Thus, he speaks of the Church immediately after Innocent III's reign as "triumphant and ruthless reaction against the time spirit of the age" (p. 205). These are strong words. The truth is that then, as at any other time, the Church stood uncompromisingly against worldliness, whatever

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may have been the attitude of individual members of her Hierarchy, and in the Renaissance period wealth had made many of them very worldly-minded. In the chapter on eminent leaders, he proves himself a veritable iconoclast by the arbitrarily narrow norms he sets up for measuring genuine eminence. By his standards Saint Gregory VII, Saint Bernard and Innocent III fall from the pedestal which has always been accorded to them by historians. Again, after warning his listeners that sweeping judgments can only rarely be made, he chooses eight judgments which he claims may be safely made. Of these the following two may serve as examples: "... unfortunate that the German Emperors were defeated in their struggle with the Papacy and that the Church was able to develop its terrible tyranny"; "... unfortunate that the Reformation triumphed in only half of Europe and Protestantism was divided into two sects" (p. 350). Burckhardt bases his interpretation of history on three institutions: the State, Religion and Culture; and the varied and complex interplay of these three provides the real understanding of the development of the race.

Throughout the book he holds fast to the principle that philosophy is the supreme branch of culture, and that religion, whatever its form, is the foundation and soul of any culture. To Burckhardt "power," and especially political "power," is evil and of evil origin. He rejects Rousseau's *Social Contract* as merely an ideal and an expedient (p. 109). There is a great wealth of value in this book but, in spite of its value, it must bring down on itself strong condemnation. For the author's treatment of the Church is unjust because historically unsound. In the last analysis, however, very many of his observations are scarcely much worse than such as are often put forth by certain so-called liberal professors both in Europe and in the United States.

JOSEPH ROUBIK

AN "INTERPRETATION"

BEETHOVEN: LIFE OF A CONQUEROR. By Emil Ludwig. Translated from the German by George Stewart McManus. G. P. Putnam's Sons. \$3.75

THIS book is an effort to interpret the life of Beethoven and his music. The author rejects the theory that Beethoven is a tragic character to advance his own that he is the conqueror who, when he could not have the homage of men, gained the homage of their feelings. Ever yearning for romance and love, he found neither. Here, then, is the secret of his music: the great *adagios* give expression to this vain longing. Believing himself to be the creator of the new art-form of modern biography, though we hasten to add that Strachey's *Eminent Victorians* was out a year before the *Life of Goethe* was to be found in the book stalls, Ludwig proceeds to marshal evidence to support his thesis. Yet the patient reader who can abide Ludwig's blatant egotism and can triumph over his subjectivism and frequent obscurities can form for himself an entirely different picture of this great figure. He may find that much of the eroticism of Beethoven's music exists only in the author's imagination. How many will admit that the *Kreutzer Sonata* is more erotic than most of Beethoven's works?

The author recognizes the essential dramatic quality of the music itself, and often his criticism is just. It is unfortunate that he did not heed Beethoven's advice not to push representation in music too far. We have, as a result, a series of descriptions of the pictures which arise in Herr Ludwig's fertile imagination to the beat of Beethoven's music. Hearing a rendition of chamber music, say, by the Budapest Quartet, how many perceive platonian wisdom exuding from Mischa Schneider's 'cello, or see visions of the strings bouncing a ball. It will be a great day for the Budapest men when "suddenly out jumps a little *amourette* figure, which may have been hiding in the 'cello, and soars above the four serious men for several seconds while they look on in astonishment"

(p. 157). Not even the author's evident sincerity can redeem this unique example of palpable nonsense, which has only clinical interest.

Though this book may be welcomed by the author's devotees, Mr. Ludwig has failed to master his material: we have a lantern-slide picture which has not been focused on the screen but is spread all over the wall before us. It falls, too, because too many conclusions are based on a highly subjective interpretation of inadequate evidence. It is pointless to adduce from the French title of Sonata, Op. 81a—*Les Adieux*—evidence that Beethoven was not chauvinistic, when we know that this inspiration of the publishers, Breitkopf and Härtel, elicited an indignant letter from the composer who had called the three movements: *Das Lebewohl, Die Abwesenheit, Das Wiedersehen*.

RAYMOND M. O'PRAY

THE MIND AND FAITH OF JUSTICE HOLMES. By Max Lerner. Little, Brown and Co. \$4

JUSTICE Holmes' writings—his essays, judicial opinions and letters—provide Max Lerner with the materials for his latest book. The only contribution of the editor consists of explanatory forewords which aim to clear the path to the selected passages. This book evidences a growing interest in the life, philosophy and judicial opinions of Justice Holmes. There are several reasons for this revival. Holmes is the exemplar of judicial liberalism; his former dissents are now translated into the majority opinions of the reformed Supreme Court; his philosophy, skeptical and devoid of ultimate principles, provides the basis for the current school of legal realism with its rejection of natural law and common-law concepts. "Holmes," says Lerner, "was perhaps the best-rounded mind and personality that America has produced." A rather superlative grading, but one which would be accepted by many of Holmes' admirers.

But a gradual and rising dissent may be noted to this appraisal. Reverend John C. Ford, S.J. and other critics have pointed to the cynicism of Holmes, his reduction of "truth" to the level of military might, his definition of man as a "cosmic ganglion" and his general acceptance of a power-philosophy of life. They ask: Do these ingredients tend to make up "the best-rounded mind" in America? Or is it not a mind confounded and confused by a modern cynicism and materialism which have befogged thinking and clouded higher education in America? The personal charm and eternal youth of the great Holmes arouse our admiration, but his maximum rating as a judge, and particularly as a philosopher, demands more matured analysis and proof than Lerner offers in his laudatory comments on the mind and faith of the great jurist.

WALTER B. KENNEDY

THE WORLD OF YESTERDAY. An Autobiography by Stefan Zweig. The Viking Press. \$3

WHAT affection the old imperial Austria of Emperor Franz Josef calls forth in her former citizens! And above all in those of Jewish extraction. Here, in the early chapters of the autobiography, published posthumously after the tragic double suicide in Brazil a year ago of exile Zweig and his wife, the distinguished biographer of Erasmus, Fouché and Mary Stuart, joins the laureate ranks of those writers who, like Franz Werfel in *Death of a World*, have hymned the obsequies of *Austria Infelix*.

These nostalgic pages, wherein even Karl Lueger, the anti-Semitic mayor of Vienna, is remembered in affectionate retrospect, are the most magical and evocative portions of a magical and evocative record which, while not great in the sense that G. K. C.'s *Autobiography* and Buchan's *Pilgrim's Way* are great, may easily be underrated by a reading generation whose tastes for memoir have been blunted by the harsher cocktail blends of the international barmen of letters, they of the I-have-seen school, who have deft-handed their chromium-shaker wares across the book-counters these past thirteen years. Herr Zweig's is a more delicate Old World cordial.

Although, as the publisher's postscript points out, it is certain that "Stefan Zweig did not write this book

"A kind of blood transfusion—" says Review of Augustine's "Confessions"

The Diocese of Hippo in North Africa, over which Saint Augustine presided as the most illustrious Bishop of a remote antiquity, is today the scene of a victory won by the civilization in which he believed over the forces of paganism that, in his day as in our own, raged over the Mediterranean and humbled the city of Rome herself.

By a miracle of coincidence this translation of St. Augustine's immortal "confessions" (and it is a good translation) appears at the very moment when all that he stood for—a Kingdom of God upon earth in which the peoples of the world might dwell together in peace and security—is again the glorious prospect for which more millions of men and women than ever before are willing to live and to die. Reading these pages that overflow with exultant fortitudes one might suppose that St. Augustine was a man of our day.

With the Vandals at the gates of his Carthage—today we call it Tunisia—what was it that this great man sought above all things else? A personal absorption in that eternal and universal mind which he called his God, a presence around him on every side to which the spirit within him responded as the waves of the sea and the leaves of trees are moved by the breezes that pass over them. . . .

With the Roman Empire as a whole crumbling and collapsing into chaos, St. Augustine, like St. John the Divine on the Island of Patmos, worshipped within himself as a shrine and gazed forth into a future that, incredible as it would have seemed to his contemporaries, was fulfilled in the grandeurs of the middle ages—cathedrals like Rheims, paintings like the Italian Madonnas, the poetry of Dante and Chaucer, and the full flowering of the Renaissance.

This book is not difficult to read. It deals with those elemental simplicities which are the stuff of experience itself. To describe it as theology would be to define Shakespeare's "Othello" as a textbook of English grammar.

For this literature is a kind of blood transfusion—life poured into other lives that they may live—life not of a period alone; the essential life in man that is the same—to quote a phrase otherwise applied—yesterday, today and forever.

P. W. Wilson, reviewing in the N. Y. TIMES,

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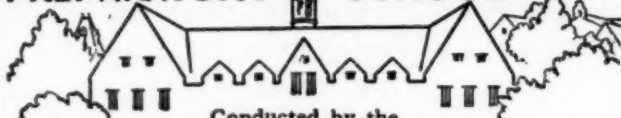
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as a farewell message, for it was an old project to which he sometimes adverted in happier days," still, to the reader, the shadow of the Petropolis self-slaughter lies black over the pages; one is conscious always of the terrible pathos of the coming suicide of this writer who, in his plays, *Jeremiah* and *Thersites*, had devoted himself to the prophetic theme of the spiritual superiority of the vanquished, a theme knit inextricably with his sensitive perceptions of the tragic destiny of his own race, those eternal wanderers, the Beni-Israel. And here—it is one of the book's triumphs—no one has been more percipient than Zweig; not Maritain or Mauriac, not Werfel or Nathan. CHARLES A. BRADY

THE FIRST CENTURY OF FLIGHT IN AMERICA. By *Jeremiah Milbank, Jr.* Princeton University Press. \$2.75
AIR activity has become such a common thing that the passing airplane scarcely attracts our attention. Yet air navigation had its beginnings rich in wonder and human interest. Herein lies the value of books such as this, that trace the origin and development of our wonderful commonplaces. The speed and perfection of our Flying Fortresses and P-38s are a far cry from the limping balloon experiments of Jefferies and Blanchard, but their pioneering courage, ingenuity and perseverance were essential to modern aeronautic success.

The author surveys in an interesting and scholarly fashion the inch-by-inch progress of American aeronautics from 1783 up to the time of the Wright Brothers. It took hours of dreaming—fantastic at times, but surely prophetic—hours of hard work, grand courage and repeated failures to give modern aviation a start. Despite the advance made through several years of trial, near the end of the nineteenth century it became evident that lighter-than-air navigation, as then understood, held meager promise for the future. Inventors then began dreaming of heavier-than-air machines, where speed would overcome gravity; and so the scene was laid for the modern era.

The book is generously illustrated and contains several incidents that give insight into the colorful characters of America's air-minded ancestors. JOHN D. BOYD

THE SHIP. By *C. S. Forester.* Little, Brown and Co. \$2.50

THE author adds to his collection of stories of the sea and seamen this detailed account of an encounter between an English fleet and a much stronger Italian fleet in the present war. In it he presents a wealth of information on present-day warships and tactics. The battle recounted takes place in the Mediterranean in 1942. Throughout, the reader is kept on one light British cruiser, *H. M. S. Artemis*, one of the five cruisers and twelve destroyers which form an escort for a convoy bringing vital supplies to Malta. For one chapter, the second last, he is transferred to the Italian flagship so that he may be in on the decision which terminates the battle.

The title headings are supposedly clauses from the Captain's report of the battle; each chapter enlarges on the clause which heads it. To the information concerning the ship and its activities, he adds throughout little character sketches of the men who are its crew, attempting to reveal their thoughts and feelings as the battle progresses.

The story brings out the importance of a seemingly insignificant battle of this kind, traces its effects around the world. The book is written mainly to inspire a fuller appreciation of the role of the British Navy in World War II. HUGH F. SMITH

PAUL KINIERY is professor of history and assistant dean at the Loyola University Graduate School, Chicago.

WALTER B. KENNEDY is a professor at the Fordham University Law School.

HUGH F. SMITH is an instructor in English at the University of Detroit.

MUSIC

LOOKING back at this past season, I would like to write of a few observations concerning the singers and their performances at the Metropolitan Opera. These seem to me to be the noteworthy points.

Whenever Salvatore Baccaloni essays a major or even a minor role, the other members of the cast must sit up and give of their best or take a back seat. This great basso-buffo knows how to gain and keep audience attention. At a performance of *La Bohème*, he sang the secondary role of Alcindor, the wealthy suitor who seeks the attention of Musetta. This occasion will serve to illustrate a point and show how a young singer may be overshadowed. Usually a mezzo-soprano can make quite a bit of the Musetta role, as it is a gay and fairly glamorous one; but the hardly audible singing of Annamary Dickey and her lack of personal approach did not detract enough from Baccaloni to keep it from being his performance. In fact, one hardly knew that she was there.

Baccaloni also sang the small role of the landlord. He was on the stage for only a few minutes, but his well-thought-out gestures made every second count. A problem is in store for most young singers who now come to the Metropolitan by the route of the Auditions of the Air. Most of them bring little operatic training and experience to this opera house and are often sent out after a few hours notice to appear opposite a Baccaloni or a Lotte Lehmann; it is hardly fair to subject them to such competition.

At a recent meeting with Lotte Lehmann, I told her that I had never quite understood her portrayal of the Marschallin in *Der Rosenkavalier*. She graciously explained the entire role and asked me to see the opera again. After doing so, I found that I had never before really appreciated her scorn, her nobility and her womanly intuition as she sends her beloved Octavian to present the silver rose to Sophie. The Marschallin realizes that she is sending the boy away to marry Sophie, a girl of his own age. She holds all of the threads in her own hands, but as she looks in her mirror and drops it to the floor in despair, she sees an old woman who must lose Octavian with a smile.

Madame Lehmann told me that she would like to play this role on the stage without music. She spoke of her early struggles as a young girl. Badly in need of money, she studied secretly at home because her family opposed her singing aspirations. Learning the small roles as well as the big ones, she was given an opportunity to sing the bit parts, and at the same time prayed that some star would fall ill so that she would have a chance to sing a major role. Eventually her prayers were answered.

Nadine Conner sang an exquisite Sophie at one of the *Rosenkavaliers*. Her lyric soprano voice is young and fresh in quality; and it was a bright spot among much dismal singing. As the youthful Pamina, in *The Magic Flute*, she was a joy to eye and ear, and possessed the true grace that is so essential, and so often missing on the operatic stage.

The Sophie of Eleanor Steber, heard at a second performance of the same opera, was awkward and affected. It was so studied that it became unnatural. In *Le Nozze di Figaro* it was as though she learned the role of the Countess overnight. The dignity of a Countess was lacking, and not comparable to Lehmann's in her role of the Princess von Therdenberg. Both roles are of equal difficulty.

One must wonder why a singer is given such a big opportunity and is expected to manage this major undertaking when she has not yet achieved a convincing portrayal of a Flower Maiden in *Parsifal*.

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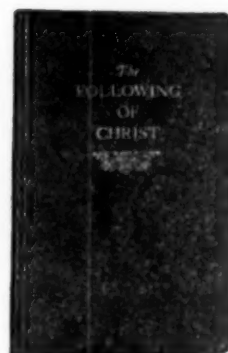
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THE STUDENT PRINCE. Twenty years ago, Sigmund Romberg's operetta, *The Student Prince*, was having a New York run of over 600 performances. It has had many briefer runs since then throughout the country, as well as a New York return-visit in the 1930's.

This is stage history. All that remains to be said about *The Student Prince's* earlier successes is that the music which enchanted so many thousands of music lovers two decades ago is still as charming as it was then. We have had few, if any, popular composers who appeal to modern music lovers more strongly than Mr. Romberg does, and *The Student Prince* presents him to us at his best.

The Shuberts, who are offering the present version at the Broadway Theatre, have put it on lavishly, and Watson Baratt's sets are worthy of their trust in him. Indeed, more than a casual line of praise should be given to them, with a strong and special tribute to the room of State in the royal palace of Karlsburg. The Shuberts have not only given the review a fine production, but they have even engaged Everett Marshall, a leading baritone we have all admired for years, to sing the role of Dr. Engel, the tutor of the student prince. Marshall's voice still has its old power and charm, and the big audiences are enthusiastic over it and him.

The hero of the operetta, Prince Karl Franz—played by Frank Xornaday—has not the magnetism of his old tutor, and his acting of the role leaves something to be desired. But his voice is better than the average, and he certainly gives his audiences all he has. Much the same tribute must be paid to Barbara Scully, who has considerable voice and temperament, but not quite enough.

Old theatregoers like myself, who take intervals of twenty years in their stride and almost without noticing them, are welcoming in the current operetta the re-appearance of Ann Pennington and the dimpled knees that made her famous. We don't see the dimples any more, though Ann certainly does her best to give us a glimpse of them and is foiled only by the long stockings she wears. However, she is as tiny and slender and lively as ever, and we have no reason to doubt that the dimples, as well as Ann, are still with us.

So is the typical large chorus of *The Student Prince*, which sings and dances not only with charm and gaiety, but musically and with a taking enthusiasm. In minor roles, Walter Johnson does satisfactory work as the landlord of the inn where the Prince and the landlord's niece fall in love, and Nina Varela and Helene Arthur are excellent as a Grand Duchess and the Princess Margaret, fiancée of Karl Franz. There was a general effect of old home week, not only on the stage but in the Broadway audiences, during the early nights of the revival, and I'm predicting that it will pass the summer, least, in New York.

Among the songs, the Students' *Drinking Song*, *Golden Days*, the duet *Deep in My Heart*, The Prince's song, *What Memories*, and the *Serenade*, are the outstanding selections every youngster will be trying to sing, or be listening to from a juke-box. But there can be no criticism of any music in *The Student Prince*.

THE ARMY PLAYS. By the time these lines appear, the five one-act plays written by our soldiers under the title of *The Army Play-by-Play* will have been given in New York. The inspiration for this enterprise was producer John Golden's. He suggested a play-writing contest among soldiers and put up \$300 in prize money for the winners.

In response, 115 plays were submitted from the sixty-four ports and camps all over these United States and five overseas stations as well. Practically every playgoer in America wanted the boys to win in a big way.

ELIZABETH JORDAN

FILMS

SALUTE TO THE MARINES. No doubt Wallace Beery fans will applaud their big lumbering hero in the role of a Marine Sergeant Major, for the star studs his portrayal with an abundance of his sham shyness and coy hesitation. And truth to tell, even those moviegoers who have never subscribed to Mr. Beery's sugary affectations may find this war drama worthy of consideration. The story is built around a Marine veteran with three decades of service to his credit, most of them passed in training recruits, who retires to a village near Manila. Then comes the attack on Pearl Harbor and the Sergeant's dreams of action materialize, for he delays the Japs' advance with the aid of former native soldiers. His bravery saves the day and gets him cited at last as a hero, worthy of the Congressional Medal of Honor. There is pathos, with now and then a dash of bathos, in this tribute to the Marines' magnificent courage, and a war-minded screen public is certain to find it appealing. Fay Bainter supplements the work of Mr. Beery, as his wife, very satisfactorily. All the family may plan a trip to the theatre to see this record of a man's undying devotion to his country. (MGM)

STORMY WEATHER. This musical is packed with stars from the Negro entertainment firmament. At one point in the film, a magazine inscription reads "Special Edition—celebrating the magnificent contributions of the colored race to the entertainment of the world during the last twenty-five years. Dedicated to one of its leaders—Bill Robinson." That, in a nut shell, is the purpose of the picture. A thin shred of a story is strung with pleasing gems of song and dance. Bojangles himself is cast in the leading role and, because of his amazing exuberance and pleasing personality, succeeds in giving a reasonable interpretation of his young and more romantic days opposite the beautiful and talented Lena Horne. Covering the period that involved the two World Wars, the tale traces the career of Robinson through flashbacks inspired by the twenty-fifth anniversary edition of the magazine that pays tribute to the world-famous dancer. It is backstage drama where never-to-be-forgotten oldtime songs season the proceedings with a touch of nostalgia, and where expert dancing ranges all the way from the Charleston to an artistic ballet number. *Adults*, particularly those whose memories go back over a good part of the last quarter-century, will find themselves reminiscing over bits in this fast-moving piece of diversion. (Twentieth Century-Fox)

YANKS AHOY. William Tracey contributes another of his pokerfaced performances in this comedy as the young sergeant who steers a troopship safely through a dangerous channel and captures a two-man Jap submarine. This is mediocre fun for the family. (United Artists)

BACKGROUND TO DANGER. Intrigue over Turkey is the inflammatory material treated here. By presenting a slightly different war angle, this picture manages to take on a semblance of novelty which, with some exciting action, marks it for a mild success. George Raft is cast as an American intelligence officer who thwarts Nazi attempts, under the direction of the smoothly menacing Sidney Greenstreet, to publish fabricated maps of Russia's supposed plan to invade Turkey, as an excuse to take it under their own "protective custody." Mr. Raft is usually just Mr. Raft, but the cops-and-robber theme does not seriously suffer thereby. Turkey's critical position in the war pattern, and the more or less general appeal of espionage plots, both slate this production for a moderate amount of family audience appeal. Peter Lorre plays a cat-and-mouse game as a spy, and does a very convincing job. (Warner) MARY SHERIDAN

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MILITARY VICAR

EDITOR: Considerable confusion seems to have developed in the public mind concerning the exact status of Archbishop Francis Spellman of New York, in his relation to the military authority indicated by the title: "Military Vicar of the United States."

Since I am sure that you know his, Archbishop Spellman's, exact status as implied in the title "Military Vicar of the United States," and since I am somewhat confused also by the title, I would like to have a clear statement of the following matters pertaining to the Archbishop's military status:

First, by what authority was Archbishop Spellman appointed "Military Vicar of the United States"?

Second, what is the meaning of the title: "Military Vicar of the United States"?

Third, for how long is the Archbishop appointed to serve in this coveted position?

Kosse, Texas

WILLIAM H. SEALY

[In every country where there are large numbers of Catholics in the armed forces, there is a Military Vicar or Army Bishop. Though in some countries (as in Canada) they hold military rank, Archbishop Spellman does not, and is not part of the Army. He simply exercises towards the Catholics in the forces the spiritual functions that their diocesan Bishops exercised in civil life. The appointment comes from the Pope, and lasts until it is revoked.—EDIT. NOTE]

SOLDIERS AS MARTYRS

EDITOR: Death in the line of duty, be it that of the soldier, of the missionary, of the martyr, is in the light of religious truth a grand and happy ending. The consoling belief that a loved one fallen in battle has died with a martyr's merit may in a particular case have much to commend it. I am unable to generalize as broadly as Father Bluett. "The theology of martyrdom," he writes, "and the circumstances of this war give us every reason to trust that our war dead will go straight from the battlefield to heaven" (AMERICA, May 29, p. 209). Is there a solid consensus among approved authors to support so sweeping a statement?

The practice of the Church is an excellent norm. I recall no instance in which the honors of martyrdom have been canonically awarded to death on the battlefield. Prayers for our war dead, on the other hand, we everywhere recognize as a sacred duty.

Ann Arbor, Mich.

EDGAR R. SMOTHERS, S.J.

COMINTERN

EDITOR: I heartily agree with Father John J. O'Connor when he writes that the latest move of the Comintern should be accepted with prudent reserve (AMERICA, June 12). I just as heartily disagree with his suggestion that the United States government should proceed to outlaw the Communist Party. Such a step is neither expedient nor right. It would make martyrs out of the Communists and it is not justified by the Federal Constitution.

Granite, Md.

JAMES M. CARMODY

STUDENT'S PROBLEM

EDITOR: It is indeed gratifying to hear at least one teacher affirming: "It is the function of the Religion teacher to emphasize wisely the relation of religion to education and life." (W. B. Hill, S.J., AMERICA, May 22.)

For too many years now, some students have been attempting alone to illuminate such problems as a liberal education versus a technical one—literature in contrast to social studies, this vocation in preference to that—by focusing on them a ratio or system or hierarchy of values drawn from religion, education and life. It has been difficult, if not impossible, for our criterion—this "hierarchy" of values—had to be formulated by each student personally, employing his own ability to discern the various scraps of evidence as gathered by great minds and to piece these together in some shape or form into a whole.

Certainly we had been presented with numerous landmarks—Religious Doctrine, the Mass, the Sacraments, the Encyclicals, Apologetics, the "advantages" of a liberal education—but what we desired most was not scattered landmarks, much as we cherished them, but an accurate map which would guide us while we were choosing our courses and deciding on our future vocations. We wished to know, for instance, just why the study of literature is so important, what it teaches Man, how it enables him to live a better life, its intrinsic worth, its relation to music and painting, and their relation to God. We didn't care to stop there. We desired an explanation of how each man's education and vocation tied in with religion and life.

We firmly believed there was an explanation. Snatches of it had appeared in such a work as *The Layman's Call*, the program of Catholic Action, the doctrine of the Mystical Body of Christ, philosophical discussions on intellect and the will, and so on. But these were mere fragments. Where was the plan, the sequence, the "hierarchy" of values? The English and Religion teachers naturally hesitated to go beyond the requirements of their Syllabi; and even if they did desire to, where could they secure the information to answer us correctly?

Wiser minds, I imagine, are snickering at the students who have shown themselves foolish, presumptuous, or courageous enough to attempt a solution when their intellectual superiors could only fling their hands out in despair or perhaps apathy. But let not those wiser minds be mistaken, however, for the students who are inquiring after the worth of this or that element which is to play an important part in their lives are in dead earnest. They want to know just what is wrong with the modern conception of "success," and in exactly what way education and the fine arts are going to enable them to secure Christian happiness and draw closer to God. They want to know how slaving over a lathe or drawing up a will is going to bring one nearer Heaven.

The solution is, of course, not easy: Perhaps for most of us it will come in a philosophy course. I think not. Perhaps, as Mr. Hill implies, it rests with the Religion teacher—a man of broad understanding, for whom literature and science, business and politics, will not be "outside our present Religion course," a man, indeed, who will know education and life as well as religion.

Rochester, N. Y.

JAMES E. WHALEN

ANTI-T.V.A.

EDITOR: I read with much interest your editorial on the T. V. A. (Tennessee Valley) in which you stated that the Government could handle matters such as this much better than private companies.

Of course, the writer of this article no doubt knows that the T. V. A. has taken so much taxable property out of the Tennessee Valley that it is a serious matter for the State of Tennessee. He probably also knows that it was private capital that developed the electric industry

in the last fifty years to a point where politicians saw an opportunity, with tax money, to take it over.

The private utilities today are paying approximately twenty per cent of all the money collected in taxes, which, of course, the Government does not pay.

I am enclosing a couple of marked pages from the June 10 issue of *Public Utilities Fortnightly*, and would suggest that a more careful study of the Power situation be made before editorials such as this are written, for I know, from the high caliber of your magazine, that an article like this would not have been written if all the facts were known.

Fort Wayne, Ind.

T. J. KELLY

[The writer seems to have missed the point of the editorial, namely, that the TVA experiment has demonstrated that certain types of public ownership do not endanger private ownership but encourage it. Since this agency began its work in the Tennessee Valley, in the words of the conservative New York Times: "A great deal of new private industry has flourished. . . ." Presumably this new industry is a source of tax revenue to the State of Tennessee. The other points raised by our correspondent are interesting, disputable and irrelevant to the issue raised by the editorial.—EDIT. NOTE]

CRITIC OF LABOR

EDITOR: How many union workers read AMERICA? I imagine none, unless Philip Murray, and if he does, it is probably sent to him gratis by your admiring staff. Then why insult the sense of fairness of your white-collar readers by constantly showing only one side, and that highly prejudiced, of the labor situation? In recent issues, I have again and again read that the employer might have some justice on his side, but not much and that the working man is down-trodden (though he rides around in as good a car, often, as his employer). Recently, an article by Mr. McGinnis, on the coal situation, is such a mixture of dressed-up facts as would do honor to a Hearst publication. Though he admits, later on, that much of what he denounces has long since been remedied, he continues to rave.

Last week's issue of AMERICA, in an article by Father Masse, has this to say of strikes: "Labor is sticking pretty steadily to the job, too. As a result of the non-strike pledge hours lost through strikes or stoppages amount to an infinitesimal fraction of the total hours worked," etc., etc. This at a time when 500,000 miners were striking against the U. S. Government, when, in Detroit, we had dozens of strikes, including the 25,000 Packard men, making airplanes, who hooted and sneered soldiers and sailors who tried appeasement in asking them to return to work. We no longer ask in Detroit, Are they working in our factories, but, Is the strike over? Why don't you come to Detroit, the center of these hard-working patriots?

It seems to me that this insulting of the intelligence of your readers proves that what Father J. E. Coogan, S.J., wrote in the Correspondence, May 29, is true, i.e., that the employer does not deign to show his side because he is already pre-judged. The Catholic and Communist papers will not allow him a hearing. I have considerable inside experience of the coal situation and, God knows, sympathize with the hard and dangerous work of the miners, but know also the employer's side. As for large corporations, I have worked for them all my life, and my experience is that men who are smart enough to rise from the ranks, as most of our industrial leaders have, are also smart enough to know that if doing right will bring them financial results, they will follow that line, something which the self-pitying, power-drunk laboring classes are too dumb to see. Human nature is thoroughly selfish and in the U. S. A., the slogan "Try to get away with it" is our only real point of union among all classes, and whether we ride in limousines or carry a lunch-pail, it is our national anthem, and we never get off-key when singing it.

Grossepointe Park, Mich.

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PARADE

AT first glance, certain recent events might make one feel that the faint outlines of a better world were emerging. . . . In California, the San Diego Gas and Electric Company informed its customers that from now they can read their own meters, make out their own bills. . . . In Massachusetts, a tendency further to extend the emancipation of women appeared, as the legislature favorably considered a bill to repeal the fifty-year-old anti-hatpin law which forbids women to wear hatpins protruding more than a half inch. . . . Improvements in the sphere of esthetics took form. . . . In Washington, the WPB eliminated baby-blue and baby-pink sweaters for men. . . . Altruism cropped up. . . . In Kansas, two policemen, finding an all-night lunchroom minus the night staff of waiters, put on aprons, waited on the customers until the morning shift of waiters appeared. . . . Greater variety in the matter of clothing and beds was heralded. . . . Stylish suits of clothes made from potatoes were envisaged by a scientist in Pennsylvania. . . . An air-conditioned bed was announced in the Far West. The prospective sleeper dials his own weather for the night with a knob at the head of the bed. . . . A serious attempt to create a more sympathetic attitude toward mothers-in-law was launched, as a Spokane group called for a national celebration of Mother-in-Law Day on June 30.

Other events, however, gave no indications of being the faint outlines of a better world. . . . In Oklahoma, a citizen received an invitation to go to the office of the county treasurer for a refund on his 1942 taxes. Delighted, the citizen stood in line two hours, got a refund of one cent. . . . Animals contributed disturbing notes to the social scene. . . . In Goodyear, Conn., after a theatre marquee appeared with new fluttering bird decorations, so many cats climbed on the marquee that the bird motif in the decorations had to be removed. . . . In New Jersey, hundreds of pigeons fed on mash from a still. Later, flocks of pigeons were observed careening into chimneys, bumping into the sides of houses. . . . In California, a young wife sued for divorce because her husband kept a lion in their home. The husband wanted to be an animal trainer. The lion roamed the house at will, the wife testified. "It got so," she declared, "I was afraid to come home for fear I would find a python hanging from the chandelier or an ape in an easy-chair. The first my mother knew of our little pet was when she visited the house one day and found him in the bathtub." The husband refused to part with the lion, revealing that he liked it better than he did the wife. . . . In Kansas City, an executive, desiring to speak to a local friend named Edmund Cannady, told his new telephone operator: "Get me Edmund Cannady." Shortly afterward, his phone rang and a girl's voice declared: "This is Edmonton, Canada. What number here do you wish, please?" . . . Standing in a Chicago candy-shop window is the sign: "Closed Sundays and Mondays and any other day on which we don't have stock."

Certain reports were far from encouraging. . . . Many young boys are turning to crime, a Pennsylvania prison authority declared. "These boys," he states, "have never practised self-denial. They see their fathers, mothers, older sisters and brothers spending money—and they don't have it. Hence, they turn to purse-snatching and similar offenses." . . . Arrests of girls under twenty-one increased 55.7 per cent in 1942, J. Edgar Hoover, FBI chief, revealed. "Even more shocking," he said, "were the still higher figures on arrests for certain specific offenses, indicating a general letdown in moral standards among our young girls." . . . Education, divorced from religion, produces shocking results. JOHN A. TOOMEY

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